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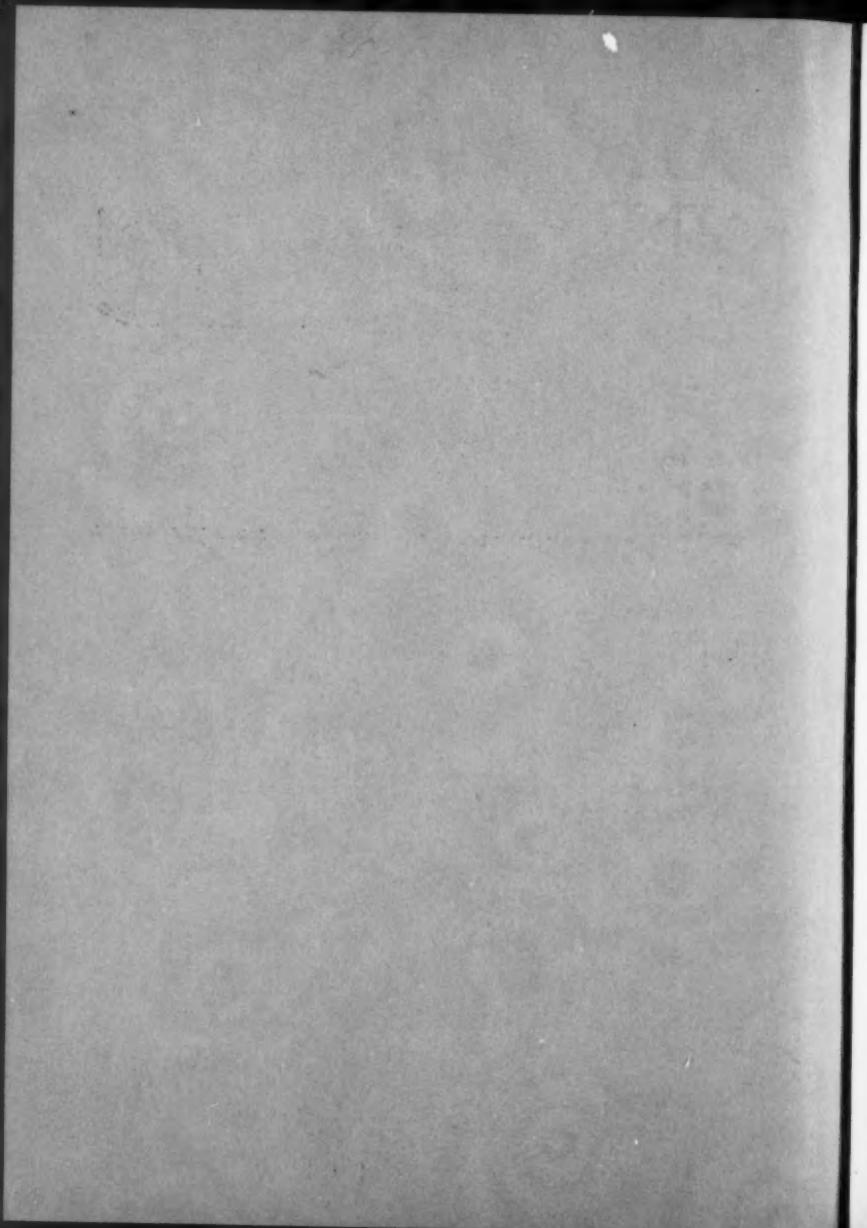
Controversy in the Church

What Labor Laws Can't Do

Priests, Prejudice and Race

Should a Methodist Be President?

ARTICLES • PAPAL AND EPISCOPAL STATEMENTS • ADDRESSES



CATHOLIC MIND

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IN THIS ISSUE

- To quote a well-known Catholic journalist, about all Catholic editors have in common is the faith of their fathers. This is as it should be, points out Most Rev. JOHN P. CODY, Bishop of Kansas City-St. Joseph, in our lead address. Controversial issues do have their place in the Catholic press, the Bishop insists. Indeed, diversity of opinion can be evidence of the unity which is the Church.
- JAMES F. O'DONNELL outlines a program for the laity to combat juvenile delinquency in cooperation with the parish.
- With a rare frankness HAROLD L. COOPER, S.J. of New Orleans' Loyola University confronts the problem of racial prejudice among the clergy.
- On the principle that turn about is fair play, the PILOT, Boston's archdiocesan newspaper, has worked out a series of 10 questions for the religious bigot who insists Catholics are unfit for public office. With tongue in cheek, the PILOT argues the case against the suitability of Methodists.
- It is futile, according to Msgr. FRANCIS W. CARNEY to pin all hope of industrial peace on labor legislation. The state cannot legislate morality. The burden of peaceful economic life therefore rests primarily on labor and management working together in a spirit of justice and charity.
- Is the good pagan better off than the indifferent Catholic? In answering this question French theologian JEAN DANIELOU, S.J. gives a new insight into living the faith.
- ROBERT W. GLEASON, S.J., restates the Catholic doctrine on creation in the light of scientific findings concerning the evolution of the human body.
- In view of the renewed interest in Christian unity, JAMES KRITZECK's article on Islam is most timely. Holding a fragmented Christian world at least partly responsible for the rise and growth of Islam, this promising Oriental scholar gives us a fresh view of the origins and growth of the religion founded by Mohammed.

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As Catholics we face the temptation to transfer the certitude we possess in matters of faith to other areas and thereby give the impression that the sociological or political opinion we promulgate belongs to the body of Catholic doctrine.

Controversy in the Church*

MOST REV. JOHN P. CODY
Bishop of Kansas City-St. Joseph

I WOULD like to begin by expressing my thanks to your convention chairman and to your association for inviting me to speak here. I understand that this audience includes most of the editors and key editorial personnel of the Catholic press in this country. You who are assembled here are the men and women chiefly responsible for making the Catholic press what it is. Building on the accomplishments of your predecessors and with the help of collaborators in other departments of the press, you have created an impressive and effective instrument of the

apostolate—an instrument for the winning of souls to Christ, for the defense and propagation of right values, for the enrichment of our culture. It is, therefore, an unusual and most welcome privilege to be present here and to take some part in the work of your convention.

I am gratified also by the choice of theme for the convention and for this workshop: "The Essential Unity of the Catholic Press." It is a serious, in fact a profound theme, and in this, I believe, it faithfully reflects the mind of our late Holy Father, Pope Pius XII. You know the high

*An address to the 49th annual convention of the Catholic Press Association, Omaha, Neb., May 13, 1959.

valuation he placed upon the Catholic press. You know also, if you have studied his teaching, that he wanted the press to take its own mission seriously, to harbor a generous conception of its own potentialities. Along with other branches and instruments of the apostolate, he wanted the press to understand its role and its situation, so that it could rise to meet the opportunities and the necessities of today.

This same spirit persists in our present Holy Father, John XXIII. Speaking, only last week, to the convention of the Italian Catholic press, Pope John delineated the role of Catholic journalists as "cultivators of truth," in a world that "repeats the skeptical question of Pilate, 'What is truth?'" Your mission, Christ's Vicar has said, is to present truth—and to present it with charity and with technical skill and competence.

Both of these two great pontiffs, despite their differences of style, are profoundly alike in this: they insist that today the Church must respond to the world's need, the world's sickness, not by lamentation and withdrawal, not by retreat from evil, but by compassionate and creative work. If we are to do this work which they have asked of us, we must first understand our tools; and that, I take it, is why we today consider the topic, "The Essential Unity of the Catholic Press."

I propose to ask two non-rhetorical questions about this topic, and to give two non-rhetorical answers: First, what is the source of this unity? Second, what are the means

to promote and safeguard Catholic unity, and conversely, what journalistic sins threaten to injure it?

Incidentally, I hope you won't think my willingness to tackle that second question means that I have any pretensions as a journalist. By virtue of my office, of course, I am a journalist—that is, I publish a newspaper, but I have found by experience that my role as publisher is not very different from that of the average reader. The one big difference is that the average reader doesn't have to worry about deficits.

Unity of the Catholic Press

It is not, after all, very difficult to state in simple terms the source of the unity of the Catholic press: it is simply the unity of the Church itself. Catholic editors and writers share the same ultimate beliefs about the origin, the destiny, and the meaning of creation and of human life. They profess a common loyalty to the See of Peter, to its occupant, the Vicar of Christ on earth, and to the hierarchy of our Church. They work within a common framework of law and under a common juridical system. They strive for the realization of a single purpose, the extension of God's kingdom on earth.

As we all know, this unity is not really understood except by those who share its blessings. The fact is that there is little in men's experience today to help them understand the organic unity of the Catholic Church. Men who study the Church "from the outside" have themselves experienced discipline. They know

at first hand the power of organization and system and continuity, and they realize the effects of training. Therefore they explain the unity of the Church in these terms: the Catholic Church is in fact catholic—that is, it exists and is recognizably the same today as yesterday, in Rangoon as well as in Rome—because it is well organized; or because its discipline is severe and cautious; or because its seminaries are marvelously efficient, or because of the reputed wisdom of its hierarchy.

Ladies and gentlemen, we who experience the unity of the Church from within know that these explanations are, to say the least, not enough. They do not explain the Church. Knowing ourselves, knowing that the Church is made up of men like ourselves, we know that her survival to this moment is not the result of human work or wisdom.

The unity of the Church is, then, the unity of a living thing, the unity of life infused by the Holy Spirit. We are united, you and I and Catholics everywhere, in Rome and Warsaw, in Manila and Peiping, because we share this life. This explains, I think, the spontaneity of the Church, her vitality, her power of adaptation.

Ladies and gentlemen of the press, I think that if we could see this phenomenon of the Church's unity in proper perspective, we might realize that a big news story is being missed. From the newspaperman's standpoint it's an ideal story, because it keeps happening every day. Let me suggest a standing headline

for an endless series of articles on it—these words in generously bold type, "The Church Lives!"

But perhaps I am wrong in suggesting that the story is being overlooked, for I am sure that many of you do have this perspective, that you do realize your assignment for the Catholic press is always the same, to report and reveal the life of the Church.

Let me suggest as a practical conclusion to these considerations that you have a duty to deepen this realization. You have a duty to meditate on the mystery of the Church. The life of the Church is visible only to those who have eyes to see. The vision of faith, then, is part of your professional equipment; without it you will miss the story you are assigned to cover.

Let me remind you also, ladies and gentlemen, of the words which the late Pope Pius XII addressed to the members of this association at its 1957 meeting in St. Louis. Contributors to the Catholic press, he said, "must reflect in what they write the unity, the oneness of the Church in her faith and moral teaching." To do this, he said, they will acquire the necessary competence in Christian philosophy and theology, and they will cultivate the power to express clear and sound judgments concerning the important problems of the day. Finally they will of course give loyal obedience to those who hold the commission to teach in the name of the Church, that is, the Vicar of Christ for the entire body of the faithful, and the bishops

within their own respective jurisdictions.

Freedom of Discussion

He then continued:

But in regard to questions in which the divinely appointed teachers have not pronounced judgment—and the field is vast and varied, saving that of faith and morals—free discussion will be altogether legitimate, and each one may hold and defend his own opinion. But let such an opinion be presented with due restraint; and no one will condemn another simply because he does not agree with his opinion, much less challenge his loyalty.

That quotation, my friends, happens to fit my purposes most admirably. It serves as a bridge to my second question: How can we safeguard, and how might we injure, the essential unity of the Catholic press? And how can we combine our efforts to guard unity with the equally necessary effort to preserve the legitimate freedom of the Catholic press?

Let me explain the question further. It is perfectly obvious, of course, that the Catholic press is not only one but many. It includes many different types of publications, issued for different audiences, employing different techniques, emphasizing different aspects of the Church's life.

There is yet another kind of diversity in the Catholic press—the kind to which Pope Pius was referring in the quotation I have just given. I could demonstrate its existence very easily here this morn-

ing, simply by asking a few questions. For example, I could ask, "Why are the Kansas City Athletics intrinsically superior to the Chicago White Sox?" Or I could ask: "Was there anything wrong with the firing of a certain coach of a certain university?" Or: "Who is the most genuinely Catholic novelist, Mauriac or Green or Waugh?" Still more seriously, I could ask for expressions of opinion on various recent decisions of the Supreme Court; or I could launch a discussion of the proposal that Catholics should concentrate their educational efforts on the secondary level rather than on the elementary grades. I am not in fact going to ask these questions because the ensuing demonstration of Catholic diversity might tend to be rather explosive. I will simply take it as established that Catholics, while they are united on the ultimate questions, are yet divided on many questions that are less than ultimate but which are nevertheless of significance in human affairs.

I take it for granted also that the discussion of these controversial issues is not only proper for the Catholic press but even required of it, at least of certain types of publications. As Catholics we are not asked, we are not even permitted, to regard the problems of this world as mere illusions. We are charged with responsibility for the state of the world. It is clear from the words of Pius which I have quoted that he accepted the necessity of discussion and debate in the Catholic press as the appropriate means by which it

would discharge its share of this responsibility.

But it is also clear, I think, that Pius wanted the members of the Catholic press to conduct their discussions in such a way that they would not threaten the more fundamental oneness of the press and of the Church. And it is my own contention that by extending his thought only a little, we can see the possibility of making diversity itself an evidence of unity—that the Catholic press, by the manner in which it conducts itself in controversy, could show forth an aspect of Catholic intellectual tradition of great value to society and with very great powers of attraction to any man of fair and honest mind.

Editors Can Be Wrong

Let me develop this thought with a series of concrete, though perhaps rather negative suggestions. I am choosing the negative path, despite its unpleasantness, because the other one, the path of uplift and high rhetoric, is apt to be paved with platitudes.

First, I suggest that Catholic editors should meditate with regularity on the undoubted fact that Catholic editors, whether singly or collectively, can be wrong. I realize that this is a rude suggestion and a painful thought. But let us recall, as one writer has recently, that the Catholic press of France was almost unanimous in its condemnation of Alfred Dreyfus, in its conviction of his guilt; and let us think of the historical consequences of this—for

Dreyfus, for the Catholic press and for the Catholic Church.

You may ask what is the usefulness of meditating on our own fallibility and of recalling such a melancholy episode. I think it is useful because it teaches us the very great necessity of distinguishing between the kinds and degrees of certitude which can be achieved by men. As Catholics we face a certain temptation to transfer that certitude we possess in matters of faith to other areas and other kinds of knowledge, and thereby to give the impression that the sociological or political opinions we are promulgating belong to the body of Catholic doctrine. Moreover, in our rightful insistence on the central role of religious truth, we can be guilty of exaggerating the relevance of religion to certain kinds of problems. It is not secularism to insist that technical problems demand technical answers which are not found in the manuals of theology or devotion. It is not relativism to hold that philosophical and theological principles do not of themselves solve complex problems of diplomacy, political science, or economics.

Therefore, let all Catholic writers get a really strong grasp on the fact that there are strict limits to the extension and applicability of Catholic doctrine. I have read Catholic authors who have given me an opposite impression. They seem to be saying, some of them, that if the United States became Catholic tomorrow the smog would immediately depart from Los Angeles, and

the Great American Desert would become one vast meadow, dotted with daisies blowing in the soft Catholic breeze.

My second suggestion is not really a suggestion but a directive, and it comes not from me but from the Supreme Pontiff. I have already quoted it above. In the Catholic Press, said Pius XII, "no one will condemn another because he does not agree with his opinion, much less challenge his loyalty." In other words, the man who questions the orthodoxy or the Catholic spirit of his opponent, or of a whole school of thought to which he is opposed, is assuming a prerogative which simply does not belong to him. More than that, he is presuming to speak in the name of the Church and with the full authority of its teaching power; he is making his own attitudes and opinions an index of orthodoxy. This is presumption indeed. It is highly destructive presumption, moreover, for it must inevitably have the effect of confusing the faithful, of injuring reputations, of creating bitterness and division. Let us distinguish between the analysis of an opponent's ideas on the one hand and the labeling of an opponent's person on the other. Let us also learn the difference between criticism and condemnations, and let us observe how closely the Church restricts the power to condemn.

Argument from Authority

Thirdly, I would like to dwell for a moment on the fact that Catholics

engaged in intramural controversy will ordinarily, and quite properly, make use of the argument from authority. This is, as I say, quite proper; yet there is a tendency in the heat of controversy to look to authority not so much for enlightenment and guidance as for ammunition—to choose quotations carefully, to interpret out of existence words and phrases that do not support our argument. It is a natural tendency, I say, but not a healthy one. It is best combated by cultivating our love for truth, and I will have a further word to say about this later on.

My next point is less negative, and therefore perhaps more palatable. It seems to me desirable that the reader of the Catholic press should be given every opportunity to learn, first, who's talking; who stands behind this particular piece of writing; and, second, what is this writer's purpose. Does he intend to instruct, or to argue? Is this article an expression of the writer's opinion on a controverted point, or is it simply a careful statement of Catholic teaching which stays within bounds of established doctrine? I am not saying that these matters need be dealt with explicitly; the skillful writer will know how to convey his purpose and the authority he intends to exercise.

There is a special problem here with relation to the diocesan press. Almost all diocesan papers are published by the bishop of the diocese. Though this means the bishop assumes a special responsibility for

the paper, it surely does not mean that the opinions and attitudes it expresses are to be attributed to the bishop personally. The statement, found so often in diocesan papers, "Official publication of the Diocese of _____," does not mean that views expressed in the publication have the endorsement or approval of the ordinary; no more than editorials in the *Osservatore Romano* necessarily indicate the attitude of the Bishop of Rome.

The diocesan editor and his staff ought frequently and by various means to make clear the distinction between official episcopal instruction and the free expression of opinion. At the same time, the editor must avoid making the paper a purely personal instrument. He ought to be a vigorous thinker and writer if he is to be effective, but he should welcome and in fact encourage the expression of differing views.

Public Opinion

Before proceeding to my final suggestion, I would like to have recourse once more to the thought of Pius XII on the role of the Catholic press. These quotations are taken from his message to the international convention of the Catholic press at Rome in February, 1950. The emphasis in this talk was on the relationship of the press to public opinion.

Let me cite first his richly suggestive definition of "public opinion." "When all is said and done," he wrote, "public opinion is every-

where the natural echo, the common resounding, more or less spontaneously, of events and present situations in man's mind and judgment. Where public opinion fails to manifest itself, where it does not exist at all—whatever the reason for its silence or absence—it must be regarded as something vicious, a malady, a disease of social life."

So far the definition. I wish that I could quote other passages at length, but I must summarize. For our purpose here, I think the most significant points are these: to Pius XII, the function of the press is not to "dictate" or to "regiment" public opinion, but to serve it. The Catholic journalist who wishes to fill this role must possess style, tact, general culture, but above all he must have character, which means, he said,

quite simply a profound love and unchangeable respect for the divine order, which embraces and animates every sphere of life; love and respect which the Catholic journalist must not be merely content to feel and to nourish in depth of his own heart, but which he must cultivate in the hearts of his readers.

Later he explains that the work of the press in preserving the Catholic concept of opinion is to defend "just freedom of thought and the right of men to their own judgment." The press, therefore, "must rigorously refrain from every deceit and agitation." And he then sketches the results of ignoring this duty, the situation which exists

when the so-called public opinion is dictated or imposed . . . when the deceits, partisan prejudices, tricks of style, the effects of voice and gestures, the exploitation of feelings render illusory the just rights of men to their own judgments and their own convictions. Then there is created a heavy, unhealthy, artificial atmosphere which in the course of events . . . suffocates or stupefies these same men . . .

As I am sure you all know, Pope Pius went on to apply these concepts specifically to the service of the Catholic press to public opinion "within the Church." Again he speaks of the need for "character," that is,

of unalterable respect and deep love toward the divine order; that is to say, in the present case, toward the Church as she exists, not only in the eternal designs but as she actually lives here below in space and time—divine, yes, but formed by human limbs and organs.

This character, he said, will enable the Catholic writer to "guard himself against mute servility, as well as against uncontrolled criticism."

I hesitate, ladies and gentlemen, to paraphrase this thought. But do not these warnings against the wish to regiment and dictate public opinion, do they not convey to you some hint as to the spirit in which we should approach the discussion of issues in the Catholic press?

To me, gentlemen, it seems that the controversialist who conducts himself according to these norms will never in any way abuse his readers' confidence in the integrity of the Catholic press. He will never

strive for cheap victories by distorting or ignoring the position of those who differ with him, by false analogies, by misleading appeals to prejudice or emotion. We will refrain from all these tricks and devices not only because they are false and vicious, but also because they degrade and distort the very intelligence of our readers, because they will, if widely practiced, raise up a generation of biased, small-minded Catholics incapable of civilized debate.

The writer who uses these techniques, gentlemen, does not genuinely love Truth. He does not trust in the power of reason.

I am afraid that I am ending as I have begun, that I am still on the negative path. Let me, then, strike one positive note. If you would know how to avoid the errors and abuses I have described, I can offer this advice, that you study the life and writings of our late, great Holy Father—not only the writings bearing on your own profession, but the whole great range of his thought. There are passages in his addresses and formal writings of luminous clarity, and there are some also of a disputed obscurity which yet testify to his struggle to speak not only the truth, but the truth which is relevant and useful now. It is this love of truth, I believe, which should be the mark of our press, which should shine forth from all our publications despite their differences, despite all controversies and disagreements. For Catholics, after all, the service of Truth is not optional. We worship Truth; He is our God.

The heavy responsibility of making the parish and its activities meaningful must rest not only with the clergy but with the laity as well. This is especially true where delinquent youngsters are involved.

Juvenile Delinquency and the Parish*

JAMES F. O'DONNELL

FIIFTY years ago Pope Pius X noted the Church's greatest need was for intelligent Catholic laymen on the parish level. That need was never greater than it is today, even in America. For notwithstanding Pope John XXIII's recent praise, Catholics in America are suffering from and contributing to what has been called a national mediocrity. The development of Sputnik by the Russians and the rising crime rate, costing us \$1.10 for every \$1.00 spent on education, are but two of the dramatic examples of this national mediocrity to which all Americans, Catholic and non-Catholic,

have contributed. Less notable but just as real an example of mediocrity, especially among American Catholics, is our lack of scholars, scientists, artists and professional personnel, as cited by such men as Fathers John A. O'Brien and Gustave Weigel and Monsignor John Tracy Ellis.

In an article on "The Youthful Offender" in the July, 1957, edition of *The Catholic Lawyer*, Queens County District Attorney Frank O'Connor alluded in closing to the part that laymen could play on the local or parish level in the broad and varied development of themselves, their children, their nation

*Reprinted from the *Catholic Lawyer*, 96 Schermerhorn St., Brooklyn 1, N.Y., Spring 1959.

and Church. Mr. O'Connor was echoing Pius X's statement of fifty years ago and providing a modern and pertinent context for its application in citing the rising proportion of juvenile delinquents who claimed to be Catholics. He noted that most of these had not seen, as many of our future Catholics will not see, the inside of a Catholic educational institution. This underscored for him, as for many others, the importance of revitalizing the resources of the individual parish in an effort to reach the ever-increasing proportion of Catholics whose contact with the Church will be casual, to say nothing of the obvious need of providing aid and counsel to regularly practicing Catholics, especially the young, in their search for educational and vocational opportunities.

A Field for Leadership

What are some new fields where lay help, indeed lay leadership, is needed? Take for one the field of juvenile delinquency. Only because "criminal" delinquency is such a focal point of interest do we use it here to illustrate the possible uses to which parish resources can be devoted. It is obviously but one of several fields which need exploration of this kind.

Last year in Queens County, a representative American community, over 5,000 youngsters from 7 to 21 were involved with the law. Around fifty per cent professed to be Catholics of some kind or other.

Although in the hundred-odd parishes in Queens there is no equal

distribution of these delinquents, let us for the sake of illustration assume that there were between 15 to 35 youngsters with delinquency records in each—15 to 35 youngsters in definite need of help not after but before they get into trouble.

Sad, but true, the scene is repeated again and again of the pastor of a parish being called in at the last moment, at sentence time, or even at arrest time which is late enough, to intercede for some youngster involved with the law. Such a situation should and does give pause to the clergyman involved and to the court. Where was the Church before? Or rather, where was the family and what consideration did they give to the boy's need for the Church?

Presuming each parish has a reasonably good idea, albeit from an infrequent census, of the number and identity of its parishioners, the liaison between the troublesome family and the parish should not be so belated as the often vain call for help in the circumstances we have outlined.

Of course, of the two, the stronger obligation to stay in contact rests with the parishioner—certainly in terms of Sunday Mass. Generally speaking, weight of numbers alone precludes any other arrangement. But the initial contact outside of Sunday Mass may be, in certain cases of underprivileged families, more the responsibility of the Church. In this contact the laity can and should play a vital part. It already does to some degree in

the administration of Saint Vincent de Paul Societies.

But the laity must play a larger part.

The heavy responsibility of making the parish and its activities interesting and attractive, as well as meaningful, must rest not only with the priests and sisters but also with the lay people, who are indeed their brothers' keepers. This is especially true where delinquent youngsters are involved. By delinquent we do not mean just criminally delinquent, although because of the dramatic nature of the problem and the fact that there are not enough trained personnel or public or private facilities to handle them, the efforts of the parish laity should be directed toward the criminally delinquent youngsters initially, although not exclusively.

To illustrate the present problem with regard to the lack of personnel and resources in the field of juvenile delinquency we have only to refer to the statement of the Presiding Justice of the Domestic Relations Court in New York City which appeared in the *New York Post* on December 7, 1958: "We are short of psychiatrists, psychologists and psychiatric social workers. I just can't staff our clinic with the salaries paid by the city." According to the *New York Post*, the Children's Court clinic had been forced to lower its case load from about 250 to less than 40. The clinic, which undertakes the diagnosis and treatment of youngsters from 7 to 16 at the recommendation of the judges, has curtailed its services sharply after losing key per-

sonnel during the past two years. Of an authorized strength of 15 psychiatrists, 12 psychologists, and 8 psychiatric social workers, the clinic is now operated with only 8 psychiatrists, 8 psychologists and 2 psychiatric social workers.

While it is true that in many instances prudent, intelligent men and women would be reluctant to interfere where there are no wiser men to tread, the experts themselves attest to the work that the intelligent and dedicated volunteer can accomplish with less serious cases, to say nothing of the help of the competent professional people in these fields who might be recruited on a part-time basis. And each parish has within its confines doctors and lawyers, businessmen, teachers, social workers and recreational experts to fill some of the needs outlined above for at least an interim period until that seemingly distant day when public and private agencies in the youth care and development fields will be sufficiently staffed.

Many questions and difficulties undoubtedly present themselves regarding the utilization of the personnel of the parish in this way, which at first consideration might seem to be practical obstacles of no mean proportions. We have mentioned several already. Still another is that to a great extent the utilization of parish resources along these lines is a new field. There is no firm ground of tradition or custom which we can follow in establishing any kind of organizational structure to

this end. Analogously, however, we have long had organizational structures in parishes on which we could pattern this new project—the Knights of Columbus has its Squires; the Holy Name Society its Junior Holy Name; there are the Sea Scouts and the Boy Scouts. All of these agencies could be utilized in some way not only to attract and hold youngsters as they already do but also to provide a pattern on which to base further expansion of services for the delinquent young.

First Steps

The first step in organizing a group of parish volunteers to help delinquent youngsters would be the setting up of a parish resources board to make a preliminary investigation of the personnel and institutional resources available. Such an investigation could utilize existing parish and inter-parish organizations like the Holy Name, Knights of Columbus and the Catholic Big Brothers for recruiting volunteers to help with such a project initially and to help with delinquent youth eventually.

Once operating, the board would, if necessary, designate representative volunteers to attend courses on delinquency where available—such as the one established at St. John's University two years ago by Dr. Walter Willigan. This course had the purpose of educating at least one representative volunteer lay person in each parish as a possible seeding agent for eventual activity and organizational growth in this

direction. Such a board would, under the chairmanship of the pastor or an assistant, supervise the foundation and activity of several of the following committees, some or all of which, according to need and parish ability, might be instituted to meet the requirements of the particular parish. The make-up of the committees would depend on the number and qualifications of the people available, but on the board itself there should certainly be representation from the medical, legal, religious, business, educational and, if possible, psychiatric professions. This is not to limit the make-up of the board to these professions alone, but to give some idea of the core from which the board could draw its membership.

Here are some of the committees which could serve under the board:

1. A committee on behavior-problem youngsters, seemingly not manageable at school or home. Spotting and researching a handful of 15 to 35 problem youngsters a year is not a great project. A few problem youngsters are identifiable in every Catholic school. Others are former Catholic school problems transferred to the public school; others are public school youngsters observable at released time or Sunday school either in boisterous attendance or truancy. Still others are professing but not practicing Catholics who can be singled out with the help of official agencies like the Bureau of Attendance of the Board of Education, the Police Department Juvenile Aid Bureau, the Probation Depart-

ment or the District Attorney's office which has, in Queens County for example, a map of the residences of every youngster between 16 and 21 arrested in the county. These we try to help through the Youth Counsel Bureau.

Any problem as to the possible violation of a youngster's legal rights in this connection should be viewed here as elsewhere in the light of providing help to the youth and therefore could be adjusted either with his consent or the consent of his parents without sacrificing or endangering his rights against self-incrimination, etc.

Once established, such a committee might be able to spot troublesome youngsters before they violated the law. Given early enough in a youngster's life any help extended by this committee would be more likely to be accepted and could indeed concentrate on a more malleable problem in conjunction with other agencies.

Practically speaking, some of these youngsters at any age might reject what aid and counsel such a committee and its board and organization could provide. Properly established and realistically run, however, I believe the number of such youngsters rejecting help would be in the minority. Such action on their part might well lessen their chances of receiving the help of parish authorities at some later date.

2. A committee on vocational guidance. This would include educational guidance with reference to

schools for professional and other studies.

This field in public and even private schools is still in the pioneering stage. The composition of this subcommittee would undoubtedly call for a personnel manager, a teacher and a priest, just to name three. Leads to and advice on college and professional schools could be provided—in addition to recommendations to these institutions—by college and professional members of the parish itself.

3. A committee on occupations. This could be patterned, if necessary, on YES—Youth Employment Services—set up in some western cities and manned on occasion by the youths themselves.

Again membership should include a personnel manager or certainly a business executive. Leads for jobs could be secured by the simple expedient of a parishioner dropping a note to the committee on openings in his business or vocation.

These are three committees whose formation could bring to bear the many resources of the parish on several of its basic needs. They would easily lend themselves to being expanded to help not only delinquent youngsters but all youngsters and even young adults and older people as well. Indeed, it would be better if, while each group thought in terms of delinquency first, it acted in terms of its parish's general need.

In this connection, there are many other committees which sug-

gest themselves. Some of them are already verified in certain parish structures in one way or another. They are as varied as a decent literature committee, which is an obvious one, and a recreation committee, headed by a teacher or coach and aided by college players in the parish, to provide a recreational medium for a wider percentage of our youth than that currently found in many parishes. Another committee could be designed to expand and make more frequent the present Cana Conferences and their services. It could conceivably work with the Saint Vincent de Paul Society in reference to problem or troubled families and then on its own in setting up an adult education program designed along the present Cana Conference format, but expanded to give practical help with budgets, housing and other family problems.

The need for practical advice on running homes is more important than is generally recognized in private or public curricula, even for the average Catholic family which is generally larger than its counterpart in other religions and which, as indicated by a Notre Dame University survey a few years ago, generally has less money to spend on each child. As the cost of living climbs, especially in cities, which are generally the centers of Catholic concentration in the United States, the need not only to make the budget go as far as possible but to supplement it becomes apparent. The natural anxiety of the

family to better its lot in various ways—to move to a better neighborhood, for example—is complicated by a second need to raise a Catholic family in a Catholic way. The stress therefore placed upon the whole family is often varied and profound. The father is called upon in many instances to seek a second job and the mother too is often forced to go out and work on her own. The possible damage to a family's integrity here, if the children are still young and impressionable, is obvious.

Making the Parish Effective

What are some of the benefits of such a board and its committees?

First, it will set up positive machinery for helping members of the parish as a matter of custom and not casually as so often is the case now. Second, it will create an atmosphere of practical helpfulness in the parish. Third, it will focus parish resources as much as possible on its problems and its talents and should tend to encourage the integration of outside agencies on these same problems and talents. Fourth, and perhaps most important of all, it will provide a spiritual context for help on an intimate local basis sometimes before, and certainly in most cases in addition to, the public or private aid often given impersonally without reference to the religious needs of the people involved.

Will such an organization produce fewer delinquents or more vocations? Obviously no one knows.

There is certainly a practical expectation that it would reduce the incidence of delinquency, if not in first offenders at least in second and third offenders. But these benefits are really by-products of such an organization's work. Its main reason for existence would be to help on the parish level, making the parish a greater center of influence than it is today.

If such an organization operating on only one of its levels can save one child from going seriously wrong or even from becoming a first offender in a minor way, it would be worth the effort. Obviously it faces a great task, not the least of which is to build up the strength of the family unit—initially—from the outside. This approach admits quite frankly that we have problem families whose salt, as it were, cannot be savored within their own context without outside help. Whether or not facilities and personnel of such an organization would better concentrate on a handful of less troublesome families is a question to be determined by local discretion.

But we have to start somewhere and attempt to isolate the origin of the problem as we get parishes to work at earlier and earlier stages. Is it the work of parishes alone? Obviously not. The university and diocese have resources, experience and agencies of their own on which the parishes can and must call, on which they must certainly depend and to which in many instances they will have to look for guidance, leadership and authority. Catholic

Charities would be an example. But in the current state of things the diocese cannot superimpose a structure like this on the parishes. Indeed, recent successful conferences on Catholic leadership in the community indicate that the diocese, where it can, will provide the context for meeting, education and discussion in addition to moral and physical support, but it cannot and will not dictate any set of rules to be followed in implementing this general call to Catholic lay leadership.

This is up to the laity and the individual parish or inter-parish organizations. The suggested organization cannot blossom overnight nor should it necessarily be patterned on the above outline—there is nothing panacea-like about its structure or suggestions. Admittedly, in some cases the need of an individual parish for such an organization would not be paramount.

But at the same time there is nothing particularly utopian or unrealistic about these suggestions or the basic reason for bringing them into existence in some form. What is utopian is the vague hope entertained by some that things will get better; that we will have fewer delinquents and encourage more vocations and more Catholic lay leaders in various fields with little or no effort on our part. Such an attitude is Christian existentialism at its worst. Christ came to cast fire on the earth and He needs men and women, lay as well as religious, to enkindle it in the parish.

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The problem of the Catholic segregationist will be met only when he is taught what it means to be a Catholic. The doctrine of the Mystical Body should not be the last avenue of approach. It should be the first.

Priests, Prejudice and Race*

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I HAVE been often asked why so many priests are opposed to racial integration. The obvious answer, of course, is that many priests have lived in a climate of prejudice all, or about all, their lives. It would indeed be remarkable had they come through it all altogether unblemished. As for priests who are transplanted Northerners or naturalized Americans, there remains the equally facile explanation that these men, like so many of their lay counterparts, have simply succumbed to that human tendency to conform

merely for conformity's sake. No one likes to feel or be made to feel that he is an intruder.

In any case, what people frequently tend to forget is that priests are human beings. In general, they too have their proportionate share of those weaknesses common to mankind. And after all, psychologically considered, the phenomenon of race prejudice seems to be no more and no less than another manifestation of man's urge to have some other man, or class of men, to whom he can feel and afford to feel superior.

*An address to a gathering of priests sponsored by the Josephite Fathers at St. Augustine High School, New Orleans, La., October 13, 1958.

When I have given some such reply as this to the question raised above, I have invariably felt its inadequacy. For there are two different groups of people who pose the question about clerical opposition to desegregation. To the first group, the question is purely rhetorical—it is, in fact, the *coup de grâce* in their argument for maintaining the *status quo*. "If priests feel the way we do," runs the argument, "why should we change our views?" These people are the Catholic segregationists. They simply deny the supposition that segregation is a form of mass inferiority complex. To engage in dialog with them is a loss of time. Unless you have the Irishman's congenital love of argument for argument's sake, I would suggest that you'd best get home and see your favorite TV program or, better still, count the monies from the vigil light boxes. For the hardened segregationist is impervious to frontal attack.

The second class of people who ask the question, "Why prejudiced priests?" want an answer. For them the question is genuine. The Catholic integrationist is puzzled over the fact that priests can abet, promote, preach and generally approve of a social pattern such as racial separatism. These Catholics experience what moralists refer to as *admiratio*; they are shocked that priests approve of an objectively immoral social system and by word or deed, or by silence, lead others to do the same.

These Catholics who are in favor

of integration are not in favor of patience. They are particularly impatient of segregationist priests and of the excuses made for them. How, they ask, can men who know better than anyone else the teachings and spirit of the Gospel, men who more than others are required to live that teaching and spread its fragrance everywhere—how can such men stand up for separation among the children of God? How has it happened that Catholic priests can mouth the typically Fundamentalist Protestant gibberish that God made us all different, just as different as various species of birds; that it is sinful for us to make an attempt at changing the plan of divine Providence; that to make such an attempt is to follow the Communist heresy of equality; that Negroes are simply descendants of the biblical "hewers of wood and drawers of water"; that it is our clear duty to accept them only as they are, only in their "place"?

The Catholic integrationists want to know whether such priests have read Pius XI's *Mit Brennender Sorge* wherein Christ's Vicar teaches us that defenders of racism are far from Catholic truth. They'd like to know if Pius XII's *Summi Pontificatus* is barred from rectories, for they have a clear memory of that encyclical's teaching on the unity and solidarity of the *whole* human family. How, then, can priests be racially prejudiced? The answer to that question will give us the key to why lay Catholics can favor segregation because, if their pastors had not failed

them, the faithful themselves would not have failed.

Why Prejudice?

It can be argued that the most regrettable "development" in Catholic theology has been its compartmentalization. I do not, of course, wish to suggest that moral problems should be confused with questions of dogma; I do not say that moral and dogmatic theology should not be distinct disciplines. I do maintain, however, that they neither are nor can be *separate* ones. I believe it is no exaggeration to say that the separatist view of theological science is to blame for the tendency to reduce moral theology either to a mere extension of natural ethics—with the disastrous result that naturalism often masquerades as Christian virtue, and stoicism is often mistaken for genuine sanctity—or to a mere art of how to "get around" the laws of God and the precepts of the Church.

Meanwhile, some moralists often leave the impression that Christianity is a gimmick for getting to heaven by backing out of hell. Christian virtue has corroded and been replated with a thick veneer of formalism. (Don't break the sixth commandment and make the novena to St. Ann!) Moral instruction is dinned into the people's ears Sunday after Sunday. But in the end, they are only too frequently driven by fear rather than motivated by love. The kind of virtue they are taught is often a sort of do-or-die stoical attitude toward personal and social

problems. They seldom hear straight dogma; they seldom are made to relive in the liturgy and the sermon the great mysteries of Christianity. What we need today in the Church more than anything else are priests like the German theologian Joseph Matthias Scheeben—a man who taught people to be good not by exhorting them to avoid evil, but by giving them a deeper appreciation of the beliefs on which our very Christian lives are based.

But we must not be too hard on the priests of today. Unfortunately they are the victims of a system—the system of compartmentalizing theology and of making of the Christian way of life a new form of Pharisaism, of "keeping-the-lawism." The average priest usually steps out of the maze of ecclesiastical studies with a sigh of relief. He usually steps into an equally confused hub-bub of practical duties—running bazaars, heading-up drives, pushing the eternal building programs, the ladies' sodality, etc.

Little wonder that his taste for theological learning, or even theological thinking, is soon dulled. Dogmatic theology fails to guide and inform his approach to the problems of human beings and of human society. When a priest ceases to study—or, as we say, "keep up" with current theological thinking—he will think, but he will think just as his parishioners do. Instead of molding their thought, his will be shaped by theirs. He will regard political, social and economic problems as of no concern to the Church.

(He may even go to the length of publicly disagreeing with his bishop's pronouncements on the moral issues involved in social problems.) And if you tell him that both St. Pius X and Pius XII clearly defended the right of bishops to speak on such matters, he will immediately show how far behind the times he is by retorting that such statements of the Holy See are not infallible! (A manifest sign that *Humani Generis* was never allowed to disturb his bliss.)

What Is Lacking?

What is the theological ingredient, then, that is lacking in our seminaries, in our priestly lives, in the lives of Catholics in general? I would say that it is an almost universal lack of appreciation of the one Christian doctrine that unifies the whole of Christian teaching and must therefore influence all living of the Christian life. If the word "Christian" has any significance, it means one who repeats in his own life the life of Christ; if Christianity stands for anything, it signifies oneness with Christ—the oneness of the branches with the Vine, the unity of bodily members among themselves and with their Head. "There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus" (Gal. 3:28).

In these words of St. Paul lies the heart of the matter. A Christian cannot be even morally good if he prescinds from his oneness with

men in Christ. Theology, whose subject matter is God and man as related to God, cannot proceed as if the basic divine-human relation did not exist. We cannot practice the truth in charity if one of the central truths—in a sense, the central truth—of our faith is ignored or obscured.

It is at this juncture, then, that we come to grips with the real problem entailed in integration.

The Real Problem

In his *Religion and Science* Bertrand Russell sees man's sense of the morally good as "an attempt to bring the collective desires of a group to bear upon individuals; or, conversely, it is an attempt by an individual to cause his desires to become those of his group." Thus, in the eyes of their opponents, the segregationists are trying to compel individuals to conform to "the collective desires of a group"; but the segregationists, in their turn, look upon the integrationists as mere individuals out of tune with correct social mores, yet determined to bend society to their way of thinking. The controversy has by now become so highly electrified with emotions of fear, anger and frustration that discussion or dialog has become morally impossible. To tell the segregationist that he is the advocate of a social system which of its nature derives from pride and furthers the dominance of pride, is but to antagonize him the more and leave him more firmly entrenched in his error. To tell him his system facilitates, even requires, acts of injustice

and uncharitableness, that it has a degrading effect on the minority and an adverse effect on the personality development of those who practice it is a waste of time.

Are our arguments fallacious? No. Regardless of how cogent the argument, men will not be convinced if they are unprepared to listen. Should one wish to teach even geometry to a group of boys, one must first get them settled at their desks, and quiet; one must get them willing to follow the process of reasoning involved. They must be emotionally attuned to listen. In some areas conviction cannot be forced. So we must begin to do now what should have been done decades ago. We must preach the true nature of the Church. We must re-examine for ourselves and explain to our people the mystical Christ, the whole Christ. If we relearn our doctrine and explain it thoroughly, people of good will—and most Catholics have good will—shall listen and draw for themselves the proper conclusions relative to questions of race. If, on the other hand, we continue to present Christianity as a mere system of do-goodism, as a natural ethic, or even as a body of disjointed beliefs, we shall continue in the vicious circle in which we now find ourselves.

Preach Sanctity!

It is in preaching sanctity—in not being satisfied with the mere absence of sin—that we preach Christianity. For Christianity is, at heart, and in essence, a way of life—a

repetition in us of the Christ-life. Tell men they're in the wrong and they will resent you. Tell them how to be holy; tell them this in word, but most of all by your own lives, and they will bless you and receive what you say as the words of life. They will begin to see the world through the eyes of Christ. The Body sees through the eyes of the Head! The Mass will cease to be a mere matter of obligation, the bishop's pastorals and the Pope's pronouncements will no longer be regarded as opinion. Christ will be a living reality: "It is no longer I that live, but Christ lives in me" (Gal. 2:20). The juridical aspect of the Church will remain, but it will begin to be seen not as the whole but only as an aspect of the Church. Above all, Holy Communion will at last be understood for what it really is, a union not only *with* Christ, but with one another *in* Christ, the perfect expression in action of the true nature of the *eccllesia*, the people of God, the new race of men.

Some years ago in a Catholic church in a Southern town, a white woman knelt at the railing ready to receive and give herself to Christ. Between her and another communicant there was just enough space for a third person. A Negro woman took advantage of the situation and squeezed into the vacant place. Straightway, the white lady stepped back to wait in the line formed before the front pews. She would not bring herself to be united to Christ in union with a Negro.

This is symbolic—symbolic of how ignorance regarding the genuine significance of Holy Communion, mingled with mere natural revulsion, can lead to an anemic Catholic life. How can we receive the Sacred Bread and drink from the common cup, how can we respond to God's invitation to gather round His table and eat the Lamb, then leave and treat one another as if we were not of the same family, children of the same Father? Can the dilemma be: either what we believe is not true or we do not really believe what we claim to be true?

If I understand the Church for what it really is, then and only then are the words of Our Lord meaningful for me, ". . . as long as you did for one of these, the least of my brethren, you did it for me" (Matt. 25:40). It is Christ who is insulted, humiliated. It is Christ who is excluded from our neighborhoods. If I look upon all my fellows in the Church as cells in the Body of Christ, as His extension in space and prolongation in time; if I see that all non-Catholics are potentially the same, then have I seen reality as it actually is. If I do not see the reality of the Mystical Christ, I do not see the Church as it really is. I am in danger of spiritual paranoia, of suffering from delusions of self-grandeur, of building up my own world of spiritual values, of projecting my own idea of the Church into the real order. The good becomes synonymous with the desirable. I subject my power of moral judgment to feelings, to conformism. All this

because, for me, the morality of human acts has not been affected by the fact of the Incarnation, because the supernatural is meaningless, because, for me, the Mystical Body is not a *fact*. Either I have not heard of it or it has not been made *real* to me!

Justice and Charity

I would not want to leave the impression that distinctions between justice and charity are unnecessary. I do definitely hold to the line of discrimination between what is due the Negro in justice and what is due him in charity. I further maintain that we should distinguish between liking people and loving them. What I have said here this evening will not, if rightly understood, undermine the apparatus of moral and pastoral theology. Rather, I've been at pains to show how we must first lay the groundwork so that such moral distinctions will have some realistic, as against mere formalistic, meaning in the lives of Christians. I have been saying that the problem of the Catholic segregationist will be solved only by the indirect approach of teaching him what it means to be a Catholic. I have been saying that the principles of Aristotelian ethics will not suffice. You cannot reason with an unreasonable man! I have tried to show that priests can speak out on the question of integration without using that (to many people) ugly word. I have tried to show that preaching the doctrine of the Mystical Body is not only the last avenue

of approach left to us, but likewise the first.

Sooner or later Southerners are going to be forced by laws and judicial decisions to capitulate. But capitulation is not the same as acceptance. As priests we cannot settle for less than internal assent. No political philosophy, such as the concept of democracy as epitomized in the initial words of our Declaration of Independence, no argument from natural ethics, no sociological statistics, no development in constitutional law has, to my knowledge, genuinely *convinced* anyone of the political chaos and moral degradation attending our retention of the concept of a second-class citizenry. For very many Catholics, neither the combined voices of theologians and bishops nor the exhortations of the Holy See have made one particle of difference. With such an array of authority facing them how can people remain so stubborn in their resistance? Do they lack intelligence? Are they simply perverse? How can

Catholics among the resisters continue to approach the Lord's table, at once the symbol and efficient cause of unity in the body of the Christian people?

To me there is but one answer. It lies in an ignorance so overwhelming that it appears both purposeful and invincible. It is an ignorance of the very nature of Christianity. Untaught by their teachers and living in a milieu of Protestant individualism, our people think of the Church as a club for the elite. They think of Christian virtue as a mere appendage to their societal life. In the view of such people, Christianity must adjust to the environment in which it finds itself. They refuse to see it as the leaven in the loaf, to see that human society itself must undergo a change, must be Christianized. But how can these people see all this as long as their priests remain blind? Unless we priests renew our own faith in the mystical Christ, how can our teaching Christianize the peoples of the earth?

A game anyone can play if he doesn't mind getting his hands dirty.

Sauce for the Goose*

The PILOT

THIS WEEK Bishop John Wesley Lord asked a series of questions to be answered by Catholics running for public office. Any of the thousands of Catholics attending his Methodist Boston University could have supplied the answers. We think it proper to return the compliment with our questions asked of a Methodist running for high public office.

1. Can you, without qualification of any kind, acknowledge the historic American Revolution setting up this great Republic, in the light of the condemnation of that Revolution issued to the colonies by your founder John Wesley? Would you be willing publicly to repudiate the sentiments of the aforementioned before taking public office?

2. In the light of the traditional

racial segregation long practiced and still mightily supported in Methodist churches in the United States, can you be relied upon to carry through the Supreme Court decisions recently made on this topic? Can you serve with Negroes in your Cabinet, Congress, etc.?

3. One of the fundamental tenets of Methodism is the condemnation of the use of spirits (alcohol). Committed by conscience to this proposition, would you, in a position of public trust, respect the right of others to consume such beverages? Could government funds be used for this purpose, as in official cocktail parties? Would liquor industries be shut down?

4. Methodists (and other Protestant denominations) have placed on

*An editorial reprinted from the *Pilot*, 49 Franklin St., Boston 10, Mass., July 31, 1959.

the law books of many separate states strict laws depriving other citizens of the right to drink alcoholic beverages as their conscience allows. If elected to national office, would you strive to make these laws federal, thus forcing your own religious views on all your fellow citizens?

5. The Methodist religion condemns gambling in all its forms. In a position of public responsibility could you conscientiously permit horse racing and other forms of gambling to continue under your control, and could you use funds raised in this (to you) immoral way?

6. Methodism is a form of Protestantism descended from the Anglican Church about two hundred years ago. Many other forms of Protestantism, including Anglicanism, have long practiced, and still practice in England, Scotland, Norway, Sweden and elsewhere, strict union of Church and State. Can we be certain that no nostalgia for earlier Protestant ways will seek to replace the traditional separation of Church and State?

7. Protestants in places as far apart as South Africa and Sweden, where they control political power, inflict disabilities on minorities by reason of race and religion. Is there something in Methodism that would give us reason to be sure that such eventualities will not happen in our country?

8. Bishop Lord and other Methodist leaders have many times proposed political action at variance with the established national policy, such as recognition of Red China or its admittance to the UN. Would you disobey the directives of your religious leaders and remain loyal to traditional American policy?

9. The famous *Discipline* which regulates Methodist teaching protests against Catholic teaching. Would you in public office be required to protest or suppress Catholic teaching as directed in this document?

10. Can you make your decisions impartially?

Moral: Anyone can play this game if he doesn't mind getting his hands dirty!

Labor law must have as its aim the fostering of a spirit of cooperation between labor and management. The burden of peaceful industrial relations rests primarily on the conflicting parties themselves.

What Labor Laws Can't Do

VERY REV. MSGR. FRANCIS W. CARNEY

RECENT events in our economic life here in the United States have given our people a renewed interest in labor legislation. The abuses of vested labor officials, instances of union and management representatives joining forces to defraud the workers, prolonged strikes which show a disregard for the public, gangsterism, violence and bribery have made new labor legislation seem imperative.

We have begun once again, therefore, to place our hope of industrial order and peace in the idea of new laws to be enacted by the state or Federal Government to correct conditions that have proved offensive and evil. In general, there seems to

be today a pervading conviction that more comprehensive economic legislation is the sole prescription to economic health and industrial peace.

This critical period in organized labor's history would seem the appropriate time to reflect on the legislative approach to economic and industrial peace. But it is necessary, first of all, to look, in the light of Catholic teaching, at the Christian principles that should direct us in this area, especially since we are confronted today in many states with the controversial right-to-work issue and also with the demand for extensive federal legislation.

As a basic guiding principle we

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ought to keep firmly in mind the prudent advice of our late Holy Father, Pope Pius XII, who stated several years ago:

Neither collective bargaining nor arbitration *nor all the directives of the most progressive legislation* will be able to provide a lasting labor peace unless there is a constant effort to infuse the breath of spiritual and moral life into the very framework of industrial relations.

The formula of Pius XII anchors labor peace not primarily in legislation, but rather in the hearts of men and in the spirit of economic institutions. Accordingly, we must basically place our hopes for the future in voluntary action by free associations of workers and employers, and only secondarily in the instrument of legislation. Only to the extent that organized labor and organized management are presently unable or unwilling to assume their joint responsibilities toward promoting economic order is government through law obliged to take whatever steps are necessary to advance the common welfare.

Law cannot save society, though society is lost without law. Labor legislation in itself cannot produce industrial peace, though such legislation is essential to industrial peace. It is an accepted fact that we cannot totally legislate morality, but by legislation we can dispose individuals and groups to the better acceptance of moral principles. Industrial peace is principally the fruit of justice and charity in operation as virtues in industrial and economic

society. This is a condition which legislation can accelerate or prevent depending upon its nature.

Secretary of Labor James P. Mitchell, speaking to the National Catholic Social Action Conference, at the University of Notre Dame in September, 1958, indicated the confusion which exists concerning the purpose and function of federal legislation. Speaking of the effectiveness of law, he remarked:

A federal law is desperately needed. Of that there is little doubt. But it is only one weapon in the arsenal. It is a strong one, but we do not stand or fall solely upon it. Federal law can be likened to a guard rail. You can grasp firmly to it and it can aid you in your ascent. But it doesn't teach the people how to walk. It is essentially a framework, a fence that affords protection, but what happens within its boundaries remains a matter for individual decisions and personal conscience.

That labor legislation on the part of Federal and state Governments has been necessary at times and is necessary now is beyond dispute. Whether or not the various laws already passed or now being considered are good is a matter of dispute. I believe, however, that to evaluate proposed legislation intelligently we must have some guidance and reminders from the history of previous labor legislation in this country. I believe, too, we must turn to the fundamentals of just law and good government if we are to evaluate sensibly future legislative action on the part of Federal or state

Government in the area of economic life.

Some Facts of History

There was a time in American history when the mere banding together of workers into an organization for their mutual benefit was denounced and outlawed by the courts of our land. In 1806 American trade unionists were prosecuted for criminal conspiracy as a result of an organized effort to raise wages. Until the year 1880 almost every legal weapon against organized labor was based upon the criminal conspiracy doctrine inherited with English law.

As the labor movement of the 19th century grew more formidable and stronger, the vigor and action of the opposition increased. The labor injunction became the best known and most widely used legal action against workers' organizations. Federal and state courts were definitely antagonistic toward labor, as historians of the period unanimously make clear. Through the judgment of existing courts, there followed a wide misapplication of the noted Sherman Anti-trust Act and a wave of federal injunctions against strikes, picketing, speech and assembly on the part of organized workers.

The early years of the present century saw the modest beginnings of an effort to establish some principles of fairness and decency in the attitude of government and employers toward the workingman and his family. The Clayton Act in 1914

wrote into the law the principle that the labor of a human being was not a mere commodity or article of commerce. Later, this law was manipulated by the very courts whose partisanship it was designed to curb, so that it fell far short of its intended effect. The anti-labor injunction remained an active and flourishing weapon. It was continuing abuse on the part of the courts that led eventually to the enactment of the Norris-LaGuardia Act in 1932. This law did much to curtail the antagonistic and vindictive spirit of employers and the courts.

The Wagner Act of 1935 and the creation of the National Labor Relations Board marked a definite constructive Christian step in labor legislation in this country. But even the validation of the Wagner Act by the Supreme Court in 1937 did not end the attacks of employers and the courts on the rights of labor to organize and bargain collectively. The Taft-Hartley law of 1947 unfortunately gave evidence of a return to earlier punitive policies relative to organized labor. In consequence labor today struggles bitterly for its life amid threats of new restrictive legislation.

From the very beginning to the present, therefore, we find recurring legislative and judicial attacks upon organized labor. We learn that legislative action up to the present time has not succeeded in promoting desired industrial peace, but rather has sustained and fostered periodic conflict. Obviously our labor legislation up to the present moment has

been truly inadequate. We are reminded forcibly of the wisdom inherent in the admonition of Pope Pius XII when he states that *labor peace cannot be founded solely in labor laws*.

A brief analysis of past labor legislation in this country brings to light some very interesting and instructive features:

- Only grudgingly did our courts and legislative bodies recognize the natural moral right of workers to organize in defense of their own welfare. As a matter of fact, only in 1935 did legislators in the United States acknowledge the right to organize on the part of workers, which right the Catholic Church through Leo XIII proclaimed explicitly as a natural right of the worker in 1891.

- Early legislative acts and court decisions did not promote a spirit of responsible trade unionism, but rather considered unionism as a necessary evil to be carefully regulated in the interest of the employer. The labor movement was viewed as an object of suspicion, repression and special monitoring.

- The atmosphere of past legislation seems to have been charged with a determination in many instances to pass legislation impetuously and primarily for punitive ends. Labor legislation, therefore, has most often been restrictive, penal and discouraging.

- The theory and practice of class conflict has pervaded our legislation until the very present. The Taft-Hartley law, for example, represent-

ed in part an attempt by management to get back at labor; the demand for its repeal represents an effort on labor's side to get back at management.

- In recent years the element of politics has entered tremendously into our actual labor legislation. There is frequently the danger that new labor legislation is decided, not on the merits of a just law, but rather on the basis of pro- and anti-considerations of a political nature. The present right-to-work law is a case in point since political allegiance has become of prime importance on both state and Federal levels.

- There is an absence of the concepts of justice and charity in much of our past legislation. Emphasis has been placed upon purely economic and social advantages to labor or management. As a result the general public is frequently ignored.

Where Labor Law Fails

It is therefore easy to see that labor legislation until now has not produced industrial peace. Too often it has been based not on a search for moral justice, but upon some pragmatic and partisan motive either on the side of labor or management. It has failed to integrate and coordinate our industrial life through the free association of workers and employers. It has not succeeded to any great extent in preventing the recurrent economic crises arising from clashing individual and collective interests. The decisions of our courts and the laws of our leg-

islature have lacked at times internal consistency and dignity. They have not always been immune to selfishness and passion. In many instances labor legislation has been founded on changeable and ephemeral standards dictated by private interests and not on the solid rock of the natural moral law.

In contrast, Catholic social teaching affords us directives for just, moral and charitable labor legislation. It is certainly fitting, in this intense current debate over the need of labor legislation, to consider them.

First of all, we must keep clearly in mind the role of the Government, Federal or state, in labor relations. It is the essential role of government to promote the common good. *This comprises the good of management, the good of labor and the good of the general public.* To put it more concretely, the purpose of government is the promotion of the natural welfare of the community and of its individual members in order that they may live in peace and justice with a sufficiency of those goods that are necessary for physical conservation and comfort, and with the moral conditions that are necessary for private well-being and prosperity.

This is not to urge, with regard to labor relations, that every phase of labor relations ought to be minutely regulated by governmental apparatus. There is the difficult but real middle course between totalitarianism and unlimited free enterprise. There is the danger that government, which so often has told

labor and management what they cannot do, will now begin telling both what they can and must do.

In accordance with principles of social justice the role of government should be subsidiary. As much freedom as the common good will allow in labor relations and as much regulation as the common good demands—such should be the formula for government intervention. This formula must be scrupulously applied in each case of industrial conflict and legislation to solve it. Pope Pius XII has warned of the recent and increasing tendency to call upon the state for the regulation of economic life to the extent that it seems to be the only expedient imaginable. He then gives this prudent counsel:

Now, undoubtedly, the social doctrine of the Church clearly states that the state has a role of its own in bringing right order into affairs. And if it is to carry out this role, it must be strong and have authority. But those who involve it and who throw all responsibility onto it are leading it in the direction of ruin and serving the cause of powerful groups with interests of their own. The end result is that there is no longer any personal responsibility in public affairs.

Secondly, we must realize that the chief burden for successful industrial relations and peaceful economic life rests primarily upon the conflicting parties themselves. Industrial peace is the fruit of the mutual trust found in the hearts of the contending segments of economic life. It is not the product of

legislation. History has made this lesson ever so clear. Pope Pius XII, our own American Bishops and in particular the Bishops of Ohio *have repeatedly insisted that industrial peace is the fruit of justice and charity in industrial relations and not the automatic or mechanical result of mere compliance with law.*

Pope Pius XII, in a talk in April of 1956, stressed the need to allow the free operation of private initiative in the solution of labor-relations problems. His words are pertinent:

We hope, therefore, that responsible men will not yield to the easy temptation of inviting, on the part of the state, an excessive interference which would embarrass, discourage and suffocate the independent action of men, who, while they work, of course, for their own legitimate interest, still are making an essential contribution to the welfare of their fellow-citizens as well as to the prosperity of their native land.

Toward Industrial Peace

It would seem, therefore, that economic and labor legislation must be directed in the future toward accomplishing the following purposes if our generation is to be blessed with industrial and economic peace.

1. Legislation must be aimed at fostering a spirit of cooperation and not conflict between labor and management. Too much attention has been given by legislators to the negative ingredients of industrial strife; they must now turn to a consideration of the positive ingredients for industrial peace.

1. Labor legislation must be

brought into conformity with the general purpose of law; that is, it must be directed to the promotion of the welfare of society as a whole. Special efforts must be made to protect the public as such and not merely the rights of labor or management. Labor legislation cannot continue to remain a weapon of self-defense for warring groups.

3. Labor legislation must give recognition to the basic moral rights of individuals and groups. It must encourage unionism and collective bargaining, as well as protect the employer and his rights. Its spirit must be such that it fosters acceptance of responsibility by labor and management alike and assists them to discharge their mutual responsibilities. It must provide impartial and speedy machinery to adjudicate cases for labor and for management, when, and only when, voluntary efforts fail to provide a solution.

4. Labor legislation must aim at the establishment of economic democracy, that is, it must be inspired with the desire to integrate and co-ordinate all phases of industrial life for the general welfare of society.

The Catholic Bishops of the State of Ohio had these principles in mind, I am sure, when they declared in March, 1958, in reference to right-to-work laws:

As to the present issue before the electorate of Ohio, we are convinced that a "right-to-work" amendment would not solve our problems, but might lead to a more intensified struggle for domination and thus postpone an era of peaceful cooperation.

As Catholics, let us hope that the advice of these Ohio Bishops will be heard and devotedly followed in a spirit of obedience, that an era of industrial peace may be our possession even in this generation. We must be inspired by the law of love and not only love of the law, for the former is life-giving and the latter may bring about the death of the spirit.

For those who feel that the Catholic Bishops of Ohio and others have intruded upon the sacrosanct area of economic life in so speaking on this issue, let us turn again to Pope Pius XII:

We remind all whom it concerns that even though these economic problems must be met and solved in accordance with the laws of production, distribution, circulation and consumption of goods in their relation to the social order, it is equally certain that these same laws can be formulated and applied with human understanding and Christian charity. We must not lose sight of the fact that, by introducing the principles of ethics into our investigation of economic facts, we do no

violence to the economy, but rather contribute effectively to the correct solution of the problems that it poses and confronts.

To those who would consult the opinion of persons who have spoken contrary to our many Catholic Bishops, let them hearken to the words of St. Paul:

Now I exhort you, brethren, that you watch those who cause dissensions and scandals contrary to the doctrine that you have learned, and avoid them. For such do not serve Christ our Lord but their own belly, and by smooth words and flattery deceive the hearts of the simple (*Romans 16:1*).

The following beautiful and salutary thought of our late Holy Father should be recalled often by all of those truly interested in promoting true peace in economic life: "We must make it clear once again that there will be no justice in the field of labor without the reign of Jesus. . . . The only way to give man what rightfully belongs to him is through His name and by the application of His commandments."

Catholicism is first a religion, only secondly an ethics. The notion that a man can be a Catholic without first being religious is an aberration of the modern mind which empties Catholicism of its essence.

Living the Faith*

JEAN DANIELOU, S.J.

MANY Catholics today have a surface religion, one made up of a group of practices—Mass on Sunday, fish on Friday, Easter duties—which they go through because they have always done so or because everyone else in their circle does so. They don't realize that the gospel demands more than this of them. Consequently, they willingly confess missing Mass on Sunday or eating meat on Friday; but, if their confessor asks, "Have you perhaps failed in charity?" they become almost indignant at what they seem to feel is an extra imposition. Then too, even the external practice easily falls by the wayside when

childhood habit wears thin or the practice of friends changes. It is no wonder, then, that Catholics and Protestants who realize that religion should flow from personal conviction react against such Catholics.

But the reaction against a Catholicism of purely external practice tends to excess. Some critics minimize both the value of the Church's external practices and the necessity of some visible expression of faith. Some go further still and, discounting the Mass and Sacraments as unimportant, try to turn Catholicism into an ethics of brotherly love and philanthropy. These critics attack not only the empty formalism of

*An adaptation by the editors of *Theology Digest* (St. Mary's College, St. Marys, Kan.) of an article which originally appeared in *Etudes*, 15, rue Monsieur 7e, Paris, France.

some Catholics, but the whole visible, sacramental and liturgical aspects of the Church. The attack attests to a serious deviation of thought which can be corrected by investigating its causes and by clarifying the meaning and position of sacramental life in the Church.

Cause of Salvation

A young Catholic student posed a question that reaches the heart of the problem. Her question is so characteristic that it deserves exact quotation: "Do you think that a person who does not have the faith, but who leads a blameless life and devotes himself tirelessly to social good works has less chance of being saved than does a person who is baptized, but who leads a mediocre and egotistical life, fulfilling the bare minimum of a Catholic life, such as Mass on Sundays . . . ? I myself am convinced that God, the Father of the Communist as well as the Christian, will have at least as much place in His heaven for the man who lives so genuine a life without knowing about Christianity as He will for the egotistical and slipshod Christian."

One point should be cleared up immediately. The sand of resentment tends to blind the eyes of some questioners and to lead them toward an overly severe judgment of their Catholic brethren and an undue sympathy for others. All practicing Catholics are not egotistical, nor are all others devoted. It is proof enough to appeal to Catholics who live in a working man's milieu. They will

often testify that there exists a deep charity and a spirit of pardon which are a fruit of the gospel and exist only where the grace of God enlarges the littleness of the human heart and gives it the dimensions of the love of Christ.

But that is a side issue. The essential characteristic of the question quoted is the idea that the spirit of human brotherhood suffices to make a man a Catholic and a son of God, even if he has no faith in God. It is perfectly true that love of one's neighbor is the touchstone of the true love of God. St. Augustine says it over and over again. But it is also true that the love of one's neighbor does not exempt one from the love of God. Rather, of the two commandments, it is the love of God which is beyond a doubt first. Catholicism is first a religion, only second an ethics. The notion that a man can be a Catholic without first being religious is an aberration of the modern mind which empties Catholicism of its essence.

Necessity of Religion

The essence of Catholicism, in so far as it is first and foremost a religion, consists in man's recognition of his dependence upon God. All attitudes which tend to make man absolute or self-sustaining are thoroughly anti-Christian. To say that helping others suffices to make a man a Catholic is to affirm that man does not need God to be able to love his fellow men and so to usurp God's place in our lives. We are obliged today to go beyond the

over-simplified equation: egotism = anti-Christianism; altruism = Christianity.

Moreover, the acceptance of a Christianity which would replace God with man is not only anti-Christian; it is anti-human. The relationship of man to God is as constitutive of the human being as the relationship of man to his fellow men. A man who does not pray is not a man. He is missing something essential. He is mutilated in a part of himself. It is always a mark of smallness of mind and heart to be untouched by the greatness of the divine grandeur. Adoration, the recognition of God's grandeur, is always a mark of genuineness of soul. And this is why, in relentlessly defending religious values, Catholics are defending modern man against the suffocation which awaits him. This is why it is unacceptable for a Catholic to think that a man who does not believe can be a Catholic.

Religious Practice

It is in this perspective that the value of religious practice, even in its most basic forms, will be seen. External religious practice signifies, in lives which are very often weak in fraternal charity, a certain will to remain in contact with God. On this level religious practice is not something specifically Catholic, but rather a human need. Men have always felt the need of making sacred to God the essential acts of life, those acts which, common to all men, bear his existence to the frontier of mystery: the birth of a child,

the union of man and wife, the meeting with death. These events cause in even the most self-centered existences chinks through which shines a ray of creative and redemptive love.

On their most elementary level, the practices of his religion are the way in which a Catholic expresses his basic dedication to God. I would not praise the Catholic whose religion has been reduced to these few religious acts. But neither would I cast a stone. I would respect in him the flax which still smolders, the broken reed which can be set aright again. When this tiny flame is almost out, then we are in the valley of darkness and spiritual death; we are in the world of civil marriages and state funerals. We are in the world where dedication to humanity and progress does indeed exist, but where this very dedication immolates human lives to the monstrous idol which is the collective pride of man.

I understand the feelings that prompted the young student to ask the question she did. She is right in feeling pain when Catholics are so unchristian in their lives. She is right to think that an unbeliever could possibly be dimly motivated by a desire for God when he devotes himself to his brethren. We do not know the secrets of the heart, and we do know that God is bigger than our hearts. But there is danger here that we will warp our theology to fit our desires. The fact remains that philanthropy is not Catholicism; a man without God is, spiritually, a

dead man. Human instinct suffices to rouse our sympathy for those who suffer in body. But only a vivid Christianity can arouse in us pity for the misery of soul, a misery that is infinitely worse because the realities of the soul are the final realities; they are in the last analysis the only ones that are at the core of our existence.

A Stumbling Block?

So far we have been dealing with external rites in so far as they express religion in the broadest sense of the word. The sacraments represent a completely different reality. They are so linked with the very essence of Catholicism that it is impossible to be a Catholic without sharing in them. The sacraments are visible actions performed by a divinely delegated minister; thus they presuppose a visible, institutional Church. It would seem then that the sacraments give occasion to and reinforce a religion of external practice that is opposed to a Christianity "in spirit and in truth."

Two equally false attitudes toward a visible, institutional Church face us today. One attitude, beginning from the impulse that drives men into ecstatic dissolution in the crowd, transposes this drive to fusion into Catholicism and magnifies community aspects at the expense of the personal life of prayer and asceticism. The liturgical movement, admirable as it is in itself, can, if cultivated in *only* one line, give rise to dangerous deformations of this sort. The Catholic community is not so formed. It

is a unity of persons, and not a dissolution in impersonal unity. It is worth as much as its members. From mediocre men there will never come anything but a mediocre community.

The other attitude, realizing how dangerous to personal values is the urge to be dissolved into the crowd through violence or excitement, conceives such a terrible fear of all collectivity that its view of the social aspect of Catholicism is affected. Religion becomes a personal inspiration uniting the soul to the stream of creative love. Unfortunately, certain abuses which turn the doctrine of the Mystical Body into a vague baptized collectivism justify to a degree the attack launched by the exponents of individualism.

The correct view has little in common with these attitudes. The institutional Church is the expression of God's will, according to which it is through a people, a community, that God communicates Himself to man. This is true in the Old Testament. Yahweh lives in the Tabernacle, in the midst of the people of Israel. This is even more true of the Church. It is an institution that can by no means be reduced to a collective organization. It is a divine foundation of institutional structure to which Christ confided His message and His salvation to be distributed to the world. The Church is the bride of Christ, always holy, infallible, immaculate, to whom the Word her Spouse, has given everything He has. The Church, and the Church alone, possesses the riches of Christ, not by right of nature, but

still by a real and definitive right. For it is from the Church that we receive the goods of Christ. Man searches for God. And we say to him, God is present: His power works, His voice resounds in the Church; His Tabernacle is made of living stones.

The sacraments are the actions by which we enter into contact with the Church. They have, therefore, a social character. Baptism incorporates us into the ecclesiastical community and by this incorporation establishes us in communion with the life of Christ. Penance, through the priest delegated for this office, reconciles us with the ecclesiastical community, with Christ. The Eucharist is the very expression of belonging to the community of the Church. Marriage establishes husband and wife in their proper vocation of building up the Body of Christ. It is in the midst of this community united in His name that the Christ of glory renders Himself present.

The Actions of the Community

On this basis many people will concede that Catholicism implies a community. But, they will ask, why is it necessary that the community express itself as such in exterior acts? Why should God think it important that we go to Mass on Sunday rather than on Thursday or that the congregation assemble in one place to pray rather than that each member pray at home? After all, what counts for Him are the interior dispositions. Doesn't Isaias have God say, "What need have I of the blood of he-goats

and heifers?" Is not the only important thing interior religion? What is it that the external act adds? And is there not danger of becoming content with this external act and of falling into formalism and pharisaism?

A whole school of thought tries to justify this attack on exterior action by saying that, whereas a visible cult is necessary for the masses of simple people, only an interior cult is necessary for the elite. A subtle pride underlies this point of view. Visible cult is, as it were, a concession. Really superior men have no need of these supports. Does this attitude correspond to what we find in the gospels?

The Church As Incarnation

The gospels affirm, rather, that it is *not* human capabilities that count. All men are sinners and have need of the grace of God. There is no distinction in this respect between the wise and the ignorant. Indeed, the wisdom of this world, in the measure that it leads to pride, blocks the humility of faith that refuses to recognize the littleness of the humble things of this world. The "intelligent" and the "wise" undoubtedly reject the humble actions of the sacraments, but by so doing they shut themselves off from God who reveals Himself to and through the humble.

But there is something even more important. It is of the essence of Catholicism to be the Incarnation of God in humanity. This is already true of Christ. He is the Word made

Flesh. And it is by contact with His sensible humanity that men who live close to Him have access to His invisible divinity. But the Church is the continuation of the Incarnation. She also is body and soul. She contains the divine mystery under humble appearances. And it is only by contact with this visible appearance, with her flesh, with her visible structure, with her sacraments, that one can have access to the divine riches that are contained in her. Those who despise her because of the humility of her body deprive themselves forever of the riches of her Spirit.

We are touching here upon the essence of the sacraments. They are sensible signs which effect invisible grace. The humble water poured on the forehead brings to the soul the life of the Spirit, a font bubbling up into eternal life. Christ Himself is already a sacrament. He comes again in His humanity to find man and to lead man to His divinity. The sacraments, starting from the humble realities of our daily life, charge them with a mysterious content. Through them and by them we arrive at the riches of grace. The supernatural becomes of the flesh. For the Word of God comes to take man, whole and entire, body and soul, to vivify him entirely by His Holy Spirit. Nothing is more contrary to this realism of the Holy Spirit than a false spiritualism which disparages the flesh.

We come now to the final question. Some will yet say: Is it not better to be charitable than to go to Mass, to fight for peace or better

housing than to go to liturgy conventions? We feel here the breath of the father of lies pass over us, advocating as a substitute for the construction of the city of God the construction of the city of men, advocating the realism of the socialist Sundays, sinister Sundays of the world without God.

There is good in what man creates, in what gives glory to man. But far better is what God creates, what gives glory to God. The construction of the city of God is sacred history, the only real and lasting history. It is the history of the works of God to which the Old Testament gives witness; it is that history which reaches its culmination in the mysteries of Christ. The sacraments are the continuation in our midst of the divine action. We are living in the midst of sacred history; in our midst God lives, saves, enters into an alliance, creates. And these works of God are greater than the works of man. To believe is to believe this. We can admire the works of man, but we admire more the works of God. The great pity of today is that Catholics let themselves be impressed by the great things of man to the extent that they overlook the incomparable superiority of the grandeur of God.

Herein appears to us the true meaning of the sacraments. They are the divine actions of the glorified Christ living in His Church. Baptism and the Eucharist are the water and the blood flowing, until the end of time, from the pierced side of the new Adam to give life to the world.

In a magnificent vision, the Apocalypse shows us the Holy Spirit as a river of living water flowing from the throne of God and of the Lamb, flowing through the city which is the Church to make flower there the new Paradise. And so at the heart of the world the sacramental system represents this sphere of divinizing action, this vital milieu where begins to spring up the eternal life which will pierce the limits of death.

God in Search of Man

Return now to our starting point. We find that some would place the practice of Catholicism's external cult in opposition to fraternal charity and would tend to deprecate the former to enhance the latter. This is already questionable. For the service of God is a demand as fundamental as the service of our neighbor. They are two exigencies, equally irrepressible. And a Catholic deceives himself when he minimizes either one. There is no world worthy of the name where one and the other are not respected. A world without adoration is as inhuman as a world without fraternal charity would be.

But to judge the sacraments at this level is still to touch only the surface of the problem. For the sacraments are much more. They are the means by which the life of God springs up in the world to communicate to it incorruptibility. Catholicism is not merely the blending or juxtaposition of a cult and an ethics. It is the life of God calling into being the life of man. It is God

coming in search of man. The first move is always God's. That is why the origin of all Catholic life is grafted into the life of God. It is the sacraments which effect this. The principle of all Catholicism is the act of humility whereby man recognizes his radical inability to save himself and comes to ask of the Church this salvation which God has officially given her to distribute. Outside the Church, outside the sacraments, there is no salvation. This is literally true. And if there are men, as we are sure there are, who will be saved without belonging visibly to the Church, they are saved only because they have benefited mysteriously from the superabundance of grace given to the visible Church. But they will not be saved either by their own virtues or by their own learning. They will be saved in the measure that, one day, from the depths of their spiritual misery, they have called out and cried in asking, and thus made the rent through which the grace of God could enter in. It is this that the theologians call the baptism of desire.

But it is also clear that, if there is no Catholicism without the sacraments, so also the sacraments do not make the perfect Catholic. The practice of the sacraments is the first condition, outside which there is no true Catholicism. This is why any diminution of this practice will always be a serious warning sign and why we have always to fight to maintain it. But it is only the starting point. And if lack of fidelity to

the sacraments condemns some men, does not justify anyone who lets mere frequenting of the sacraments them bear no fruit.



America's Mission

In my wanderings through the world, in localities where I have been assigned by the Holy See, I have had ample opportunity to observe and realize how important, how great and how vital for Western and Christian civilization is the task and the mission of the United States of America. With its tremendous wealth, the result of ingenuity, organization and hard work, the United States of America is the leading country in keeping pace with the Communist world in scientific progress, in new inventions, in providing the weapons of defense and offense capable of deterring the aims of world domination by Communist Russia. The United States is the only country which still can, to a large extent, bring financial help and foodstuffs and clothing to millions of needy people.

—*MOST REV. EGIDIO VAGNOZZI at his formal welcoming as Apostolic Delegate to the United States.*



Living with Facts

The population of the world increased last year by 47 million people. Providing enough to eat for everyone is easily the biggest problem facing humanity today. These are facts of gigantic importance. Restriction of births by contraceptives is not the answer. The potential of nuclear energy in boosting food production probably is. But hunger, misery, and poverty cry for a more fundamental solution. Those with full stomachs have got to build up a burning *desire* to help those with empty stomachs. And this involves more than just a theoretic assent to these general principles. Each of us has the responsibility to help the world's suffering in some particular way. This is justice—not to mention that history is full of "have-nots" who killed the "haves."—*The SIGN, February, 1959.*

Operation Doorbell has revealed with X-ray clarity where the Mystical Body of Christ stands in need of remedial treatment.

Operation Doorbell in Vermont'

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THE PAST year witnessed the spread of Operation Doorbell from the Pacific to the Atlantic coast, greatly stimulating the work of reclaiming inactive Catholics and winning converts throughout the entire nation. Launching a joint crusade throughout Oregon and Idaho, the Portland, Baker and Boise dioceses sent out a vast army of canvassers who called at 382,754 homes—the most thorough religious census ever taken by the Church in those two States.

The diocese of Buffalo likewise broke away from the usual practice of merely calling at Catholic homes and sent some 40,000 men and

women to call at every home in that densely populated area. That the effort paid off is evident from the fact that they discovered they had 88,780 more than were previously listed, raising the number from 758,794 to the remarkable total of 847,554! With Catholics constituting 62.9 per cent of the population, Buffalo was discovered to be one of the most Catholic cities in the country, surpassing even Boston, the traditional stronghold of Catholicity in the East.

That same year the Burlington diocese launched a Catholic Census and Information Program throughout Vermont. As in the previously

^aReprinted from *Pastoral Life*, 2187 Victory Blvd., Staten Island 14, N.Y., May-June, 1959.

mentioned dioceses, it was the first time the effort had been made to call at *all* homes. The objective was not merely to reproduce the names already in the parish registers but to locate the unlisted Catholics both active and inactive, and to interest non-Catholics, particularly those affiliated with no church, in the Catholic religion. Privileged to assist in these five crusades, we have letters from the respective ordinaries testifying to the fruitfulness of each.

In this article we shall focus our attention upon the Vermont crusade and present some of its high lights. They will offer suggestions not only to other dioceses but also to pastors for conducting all-out, house-to-house, door-to-door censuses in their own parishes. A diocese is only a number of parishes under the general jurisdiction of a bishop, and what proves fruitful for a diocese must *ipso facto* be fruitful for the parishes which constitute it.

Sounds Keynote

In a pastoral letter of August 22, 1958, Bishop Robert F. Joyce thus sounded the keynote of the whole enterprise:

We are embarking upon a Census and Information Program for our entire diocese that will need the active support and participation of literally every soul in the diocese. We shall ask several thousand men and women to visit every home in Vermont, after preparation and training for this apostolic work. And we are asking the prayers, good works and sacrifices of every one of the faithful, so that even the

sick and invalids and aged may play an important role in our undertaking.

The pastoral called attention to the fact that thousands of people in the state belong to no church and that many Catholics are not practicing their religion, although they have not lost the faith. "Many of those in these two categories," the pastoral pointed out, "are people of good will, who need only encouragement and assistance to grow in the knowledge and love and service of God. We shall approach our good neighbors only in a spirit of respect and love."

Thus did Bishop Joyce sound the notes of kindness, neighborliness and good will, which ran like a lovely melody throughout the entire undertaking, and brought a corresponding response from the non-Catholics. It was to be a crusade of love in which no harsh or unfriendly words were to be spoken and no controversy was to be engaged in. In this opening pronouncement His Excellency removed any grounds for non-Catholics to be suspicious or uneasy, and thus made the assignment more inviting for the canvassers.

"As your spiritual Shepherd," concluded the pastoral, "I call upon you for your work and prayers in this greatest undertaking in our diocesan history. We shall soon have meetings of clergy and laity for training; in September comes a crusade of prayer; and in October we shall manifest our love of Christ and our neighbor in our Census and Information Program."

Read at all the Masses in every church and chapel in the diocese, the pastoral set the stage for the greatest crusade of prayer and of missionary effort on the part of priests and laity in the history of the diocese. The laity realized that they were to be privileged to share more intimately and more fully in the pastoral work of the priesthood than ever before, and they prepared for their new role with great care and earnestness.

Sermons on the lay apostolate and on the duty of the faithful to assist in the spread of the faith were preached in all the churches on the four Sundays preceding the canvassing. These gave the laity a picture of the invaluable aid they can render by being unobtrusive missionaries among the people with whom they daily mingle. Thus the fruitful results of the sermons will extend beyond the immediate census to all the apostolic work of the parish.

Prayer Stressed

Emphasizing the important truth that faith is a gift of God and that conversion comes through both work and prayer, Bishop Joyce composed a prayer for the success of the crusade. Along with the family rosary it was recited daily in every home. By substituting the words *pastor* and *parish* for *bishop* and *diocese*, a pastor can use it effectively in a parish census. It reads:

O Jesus, the Good Shepherd whose loving care we experience every day,

we know of Your rejoicing in bringing safely home even one straying sheep. Our bishop, the shepherd appointed over us, is now seeking, on Your behalf, every member of his flock. Help all who assist in this work that they may imitate You, dear Lord. Grant them the zeal to seek out with faithful perseverance every single home in our diocese. May Your blessing go with them into every house. May their words be Your words and may their hearts burn with love of You, that it may kindle the hearts of those upon whom they call. Grant that all men may return Your love and be united in one fold, under one Shepherd. We ask the maternal intercession of Thy Blessed Mother for this undertaking.

At district meetings the workers were carefully instructed in the art of calling at homes so that they would achieve the maximum fruit. Stress was placed upon courtesy, kindness, tact and earnestness. While eliciting the desired information, they were to win friends for the Church at every home. They were instructed to take enough time to do the job thoroughly, and to strive with especial earnestness to encourage inactive and lapsed Catholics to return to the sacraments and interested non-Catholics to attend the parish Information Forums.

The success or failure of the crusade largely depends upon what the canvassers say and how they conduct themselves in the few minutes which follow the opening of the door. There must be no fumbling here. They must tell the purpose of their mission clearly, sincerely and with such obvious kindness and un-

selfishness as to disassociate themselves at once from the pressure salesmen of the commercial world. It can be done, but it requires careful training. Here is the place where a pastor planning on a census program will do well to concentrate.

As the crusade was placed under the sponsorship of the Holy Name Society, we addressed their state convention at Brattleboro in September, explaining how each member could participate effectively. We followed this by addresses to the priests in the southern part of the state at Rutland and to those in the northern part at Burlington. We sought to give them some of the fruits of the experience in other diocesan campaigns, thus giving them the confidence that they too with God's help could put the program across.

On Sunday, October 19, 1958, a total of 6,819 men and women canvassers assembled in their parish churches, were blessed by their pastors, were given workers' kits, and then set out in pairs to call at all the homes in the state. The following Sunday afternoon an open house was held in each parish. Interested non-Catholics were greeted by pastor and parishioners and taken on tours through the church, school and convent. That evening all canvassers assembled in the school, made their final reports and received the pastor's blessing and thanks. Information Forums were then started in all the parishes.

An analysis of the reports of the census takers discloses that they visited 106,226 homes, of which

44,203 or 41.6 per cent were Catholic, 44,118 or 41.5 per cent were affiliated with non-Catholic churches, 11,596 or 10.9 per cent were unaffiliated, while 6,309 or 5.9 per cent were non-practicing Catholic homes. Thus Catholics constitute a slight majority of the church-affiliated population of Vermont. As disclosed in all previous diocesan censuses, the number of non-practicing Catholic homes—6,309 involving 14,334 souls—is disturbingly large.

It is generally assumed that the number of converts more than offsets the loss through defections, but this would not seem to be borne out by the total of 4,817 converts found in the diocese—about one-third the number of non-practicing, lapsing or lapsed Catholics. The first step in their reclamation, however, is their discovery. Strenuous efforts on the part of priests and parishioners are being made to bring these members back to the sacraments and to the regular practice of their faith. In addition to encouraging these inactive families to return to the practice of the faith, the canvassers gave copies of *Come Back Home*, a pamphlet prepared to hasten their return.

It is obvious that thousands of the laity can find here a most useful field for apostolic action, while priests must take beaten paths to the homes of their ailing parishioners. Thousands are in mortal danger and the tragedy is that they seem unaware of it. In virtually every parish in North America this is a problem that challenges the zeal

and resourcefulness of priest and parishioner. Only prayer and persistent daily effort can solve it.

The beating that marriage has been taking in recent years is reflected in the 3,301 invalid marriages, the 1,441 persons divorced, and the 640 individuals separated from their spouses, discovered by the canvassers. These figures underline the importance of pre-Cana and Cana conferences, and parish social courses of instruction for non-Catholic partners in mixed marriages, and parish social programs which promote Catholic acquaintances and marriages instead of leaving the matter to the whim of chance.

On the bright side, the canvassers discovered 9,188 non-Catholic homes which gladly accepted the pamphlet, *Finding Christ's Church*, 1,804 persons who expressed an interest in the Catholic religion, and 704 individuals who promised to attend Information Forums. At first many

Catholics were hesitant about calling at the homes of strangers, but the friendly reception the canvassers encountered in all parts of the state will encourage them to continue the precious work of recruiting people for instruction and of winning back their inactive brothers.

Diagnosis is the first step in the healing of disease. Operation Doorbell has revealed with X-ray clarity the places in the Mystical Body of Christ which stand in urgent need of remedial treatment. It shows too where great gains can be made. With hundreds of priests and thousands of laity putting their shoulders to the wheel under the direction of their chief Shepherd, there is every reason to believe that Operation Doorbell will speed up the divinely appointed task of bringing back the strayed sheep and of leading the churchless and non-church-going people of the Green Mountain State into the fold of the Good Shepherd, Christ our Lord.



Task for the Lay Apostle

The task of the lay apostle today is to be a gadfly upon the consciences of all, until the work of justice is finished in great areas of race relations. We must act as individuals. We must influence our friends and neighbors. Our task is to mold and move organizations to which we belong. We should be apostles at home and at work. We should act as Catholics, but also freely with all men of good will, regardless of religious faith, who acknowledge the dignity of man created by an all-good God. We should join or help form interracial councils. Alertness, zeal, and courage will turn the tide.—JOHN F. CRONIN, S.S., to the sixth annual *Midwest College Conference on Human Relations*, March 7, 1959.

The origin of the human body by way of evolution does not seem improbable. Numerous theologians are prepared today to admit a form of theistic transformism.

Theology and Evolution*

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THE controversies over evolution that excited the 19th century and the beginning of the 20th century have to a certain extent disappeared from theological literature. While the origin of man and the question of his parents will always be a matter of vital interest, present-day theologians are far more moderate in their claims than were their predecessors. Similarly, modern scientists seem to be more content to remain within the area of their respective

fields with their appropriate probabilities and certitudes than were some of their forerunners. At one time in theology a certain fundamentalism seemed to be popular. What is known today as concordism, that is, the effort to treat the Bible as though its apparently literal expressions were teaching facts of science, no longer finds favor with exegetes or theologians. None the less, the teaching body of the Church, the official *magisterium*, still

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exercises vigilance over the writings of theologians where these touch the origins of man and especially his derivation from a single pair.

It is evident today that the sacred books of other Semitic cultures, the Egyptian, the Sumerian, the Assyrian, bear remarkable similarity to the Bible in many details, while they are wholly different in the affirmations they conceal beneath their imagery. Today we realize that theological opportunism is of very little apologetic value. Moreover, exegetes are willing to recognize certain facets of biblical interpretation which seemed foreign to nineteenth-century thought.

In the first chapter of Genesis, the section which causes most problems for the theologian interested in evolution, there are undoubtedly images, expressions and elements of popular folklore common to other cultures besides that of the Israelites. It is no longer popular to consider all these elements as having been dictated by God. Again, there are two different accounts of the creation of man in this chapter of Genesis and the author of the first account is evidently a very different personality from the author of the second.

While all theologians agree that history is expressed in the assertions of Genesis, nevertheless today they admit that it is a peculiar type of history whose rules are still partly unknown to us. There are certain definite ways of telling a story, certain idioms which are peculiar to the Semitic language and which do

not correspond to any of our categories of Greco-Roman history or of modern literary forms. Modern archaeological research is enabling us to come much closer to the original meaning of Genesis and, as it does so, some of the barriers to a modern form of evolution are being removed for the theologian.

The Account of Creation

The first narrative of the creation and especially the account of the creation of man probably does not go back to the actual date of Moses, that is, to the thirteenth or the fifteenth century before Christ, but is rather a sort of theological résumé of Mosaic tradition. It is a popular account of the creation of man, adapted to the memory of the Oriental people, and yet, it is not popular in the sense that it is as imaged as the second creation account.

To understand this we must realize that the human author whom God chooses as an instrument of His message works within the secular framework of his own time. He shares the so-called scientific notions of his contemporaries based upon personal observation and experience. The sacred author communicates a divine thought to us, through the medium of scientific notions which are a part of the mental culture of his own time. He is, after all, attempting to express things in terms in which his readers can understand him. It is possible that the scientific notions of the author of Genesis are erroneous, drawn as they are from contemporary science, but it is not

these notions that he is affirming or implying. It is not the intention of Sacred Scripture to teach us cosmogony. It preserves neutrality before various hypotheses concerning the original development of life and mankind in this world.

With regard to the question of the evolution of the human body, the problem which most intrigues Catholic scholars, the air has been considerably cleared since the nineteenth century. Numerous Catholic scholars are prepared today to admit a form of theistic transformism or evolution. Exegetes and theologians are today more concerned with observing the demands which theology places upon itself as a science and with pointing out the demands which scientific evolutionary theories should place upon themselves as sciences. The origin of the human body by way of evolution does not appear improbable today. Many anthropologists believe that there is some genetic and physical connection between man and lower animals. This is at least a working hypothesis which the theologian must treat as such, and within the framework of his own science determine how much validity can be granted to it.

Although Scripture says that God formed Adam from the dust of the earth, it may well be that the dust refers rather to organic matter oriented by God through a long process. We no longer feel it necessary to hold that God formed the body of man immediately and directly from inorganic matter. It is true

that some years ago many theologians viewed such transformism with anything but favor, since transformism was so frequently anti-theistic in its implications and connected with many other theories scarcely calculated to please Catholic thinkers. The conclusions of scientists which are debatable should be controlled by their own science, and conclusions of theology should also be controlled by its scientific methods. The certain should be distinguished from the probable and the possible, and the unchanging affirmations of Scripture should be distinguished from the interpretations of exegetes.

From the first creation account we can derive the fact that man owes his existence to a special intervention on the part of God. But we are unable to decide with certainty *from the text* when this intervention of God took place, whether it took place upon organic or inorganic matter and how many human beings were in question. It is not easy, either, to decide *from the text* of the first creation account whether Adam and Eve were a single couple or many primitive couples.

The second account clarifies many of the questions which were left unclear from the first account. In the first account the author told of the origin of the universe in terms of a science of his day, and in the second account the author pictured the creation of man according to his own ideas of what man is. The second account portrays a Creator molding clay as a potter and breath-

ing life into it. These are images that were traditional to Israelite culture, and, in fact, in other texts of Babylonian literature we see similar stories recounted. Egyptian folklore has its god Khnum who created man, modeling him upon a potter's wheel. Other folklore tells us of goddesses modeling men and women from clay.

What the sacred author is insisting upon is that fact that, at the origin of man, the Creator God is seen and that He stands at the origin of both man's body and soul. Man is the master of his own destiny and, gifted with intelligence and will, he resembles God Himself. There is a very special poetic setting set forth by the author in order to show us that man and only man was created through the special intervention of God.

Nature of God's Intervention

The nature of the divine intervention in the formation of Adam's body is not entirely clear. We know that man is a being endowed with freedom of choice and intellectual processes and as such must have an immaterial soul directly created by God. Is it possible that the divine intervention consisted merely in the vivification by an immortal soul of organically organized matter? That the human soul is due to a special intervention of God in the form of creation is irreversible Catholic teaching. As a spiritual substance, this human soul comes directly from the hands of God who creates it in each individual case.

Is it possible that the sacred author is simply expressing this reality of the joining of the spiritual soul to organic matter by his image of God breathing into matter? In order to obtain some kind of a picture of the divine intervention by which the human body was formed, we do not have to resort to the primitive ideas condemned by Augustine which envision God molding earth to the form of a human body and then breathing into that earth a human soul.

Modern Interpretations

It is perfectly acceptable to maintain that God created man's body directly from inorganic matter and by an act of His will caused that matter to be animated by the spiritual soul. However, some modern theologians, approaching the text with much more knowledge of paleontological discoveries, feel that it is also possible to interpret the text as saying that God drew the human body from an animal organism which was transformed so as to receive a human soul. It is possible that this transformation occurred before the infusion of the human soul, so that God retouched, as it were, an animal organism and the animal became a living person upon the infusion of the divinely created soul.

Thus the body of man may actually have been enjoying some animal or subhuman life when God infused the spiritual soul into it. If we accept the fact that the human came into being at the end of a

series of sudden mutations directed to this end by the Creator God, then these changes reveal God's Providence throughout. At a certain point, the animal organism in question may have been sufficiently perfected so that it was ready for the last touches preceding the infusion of the human soul. But we must not conceive this perfection as though it *required* the infusion of a human soul from purely immanent intramundane processes. Rather, the mutations which prepared for the soul would be directed by God and His special action throughout.

Whatever theory one holds, one must always accept the fact that the creation of man is peculiar in several senses. The creation of his soul is due directly to the creative act of God, and his body itself is formed by a peculiar intervention of the Most High. Whether this intervention consists in the transformation of purely inorganic matter, or in a divine alteration of an animal organism, or in the elevation of subhuman activities in order to prepare and dispose for the reception of the soul, we must in any event maintain that the man Adam rose, *body and soul*, from a special intervention on the part of God.

By reason of his intellectual nature, man is directly related to his Creator and requires this intervention of God, which is expressed in the text by the act of God breathing life into him. Whether this be reorganization of a pre-existing animal organism, whether it be the transformation of the dust of the earth

in a literal sense, or whether it be by the infusion of the human soul, the sacred text does not explicitly say. We can be sure, however, that the hypothesis of the purely animal origin of man is excluded. Man is in no sense a child of an animal.

Pius XII in the encyclical *Humani Generis* has said that the Church does not forbid research and discussion by men of theology and science with regard to the doctrine of evolution in so far as this doctrine inquires into the origin of the human body as coming from pre-existing living matter. But the Catholic faith obliges us to hold that all human souls are immediately created by God. With modesty and moderation the expert may submit his reasons on one side or the other with regard to mitigated, theistic transformism.

We cannot accept the theory that the transformation from one species to another took place as a result of causes purely immanent. But we can accept a theory of transformism in which a special intervention of God takes place. In no supposition may we admit that any animal body demanded the creation of the human soul. For there is an essential difference between matter and spirit. It can indeed be said that God, who directed evolution precisely to man as to an end, owes it to Himself to create a man by the infusion of the human soul but that this is not due to any internal exigency on the part of organic matter or on the part of God.

It is preferable to say that an animal body evolved and was slow-

ly formed under the direction of God to that point where it was suitable for the infusion of the spiritual soul. In this case, the soul as the form of the body, by its own information of the animal body profoundly transforms the body into which it is inserted and thus constitutes that body genuinely human. There is no great difference whether one says that the spiritual form created the last disposition within the matter by informing it under the influence of God as the efficient cause or whether one says that God Himself, logically prior, produced certain ultimate dispositions in organic matter to proximately dispose this animal body to be the material cause of a human composite.

In both cases it is evident that God, by infusing the spiritual soul, disposes this organic matter so that it should become human matter. In the first opinion a body of a brute is adorned with a human soul and thus becomes human. In the second opinion, it becomes human after having been an animal but close to the human. In the second opinion, which is preferable, the whole man, body and soul, is clearly formed by the immediate operation of God. The organic matter, which is the material cause, would in this opinion have been previously animal. In the classical opinion it has been considered inorganic matter. But in both cases, matter does not become the matter of man through its innate forces but through the direct intervention of God.

Man, even with regard to his

body, arises by a special intervention of God inasmuch as the infusion of a human soul induces a specifically human organization of the body, whether this humanization is conceived as rationally prior to the infusion of the soul or concomitant with it through that mutual and reciprocal causality by which the ultimate disposition for the reception of the form is affected by the presence of the form itself. It does not appear to us, from theological sources, that there is any contradiction between such theory and what the Catholic theologian is obliged to hold. Man is still essentially different from the brute, and body and soul are still formed by the immediate intervention of God.

Not every species of transformism can be admitted. Materialistic transformism, which explains the body of man by immanent intramundane forces of evolution pre-scinding from the activity of God, cannot be accepted by the theologian. However, if the theologian accepts the doctrine of the peculiar intervention of God in regard to the formation not only of the soul of man but also of his body, we do not see that he is in any difficulty from any magisterial text. The theories of moderate transformism could, it seems, be modestly proposed until such a moment as theology and science arrive at fuller clarity.

There is no doubt that many elements in the Genesis recital are also figurative. Among the symbolic elements may perhaps be consid-

ered the formation of man from the slime of the earth, the Garden of Paradise, the trees, the leading of the animals to man that he might give them their names, the formation of Eve from the rib of Adam, the serpent, the splendid sword, and the tunics of leaves.

The Formation of Eve

As regards the formation of Eve, it is perhaps possible to interpret the text as implying formation of Eve from some part of Adam's body, or as implying that Adam is the exemplary cause of Eve, thus intimating the equality of human nature in Adam and Eve. We do not assert that this interpretation is the genuine interpretation of the formation of Eve, but we merely state, negatively, that it is not evident that the narrative of Sacred Scripture forbids this interpretation. Thus Eve would be presented as the equal of Adam according to her human nature, an equality which is the basis for monogamy, but subordinate to him within the household.

The Genesis narrative obviously supposes the essential unity of the human race. The term used in describing the creation of Eve, namely, "rib" or "side" is certainly one of the most obscure words in Genesis. Man and woman form a unity, each enjoys a common nature superior to the nature of animals, each complements the other and is meant for the other. The author certainly teaches in this story of Eve the spiritual nature of womanhood and her root

equality with man, and the fact that the two form a moral person according to God's design. Woman possesses the identical human nature as man and this truth is strongly underscored in the relation of her creation.

It seems legitimate to suggest modestly that what is underscored here are these religious truths and that an interpretation of Adam as an exemplary cause is not forbidden. The Biblical Commission has formally stated that Eve was drawn in some way from Adam. From whatever aspect we look upon the problem, the idea that God took an animal and transformed it is somewhat artificial with respect to Eve. The furthest that we can go in suggesting a solution to this problem is that Adam was at least the exemplary cause of Eve in so far as her body and her nature were fashioned after his. The exact manner in which her body is formed is uncertain from the text, nor has tradition clarified it with any certainty.

The doctrine of the origin of all men from one pair seems to be so intimately involved with other dogmatic truths, such as the dogma of original sin, that all Catholics must hold it. As Pius XII declared in *Humani Generis*: "No Catholic can hold that after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam is merely a symbol for a number of first parents. For it is unintelligible how such an opinion can be squared

with what the sources of revealed truth and the documents of the *magisterium* of the Church teach on original sin, which proceeds from

sin actually committed by an individual Adam, and which, passed on to all by way of generation, is in everyone as his own."



Sons of the Gael

How, then, do we face the storm as Sons of the Gael? We face it with a double advantage. Our own bitter past and the degrading injustice of centuries give us a feeling for the underdog everywhere in the world. Can't we put that to work before the deluge comes, and persuade all races, at least in the United States, to submerge their sense of race in a glorious sense of nationhood? It will be only when non-whites feel as much at home in America as we do that we can offer any leadership to the rest of the world. Our country should be a model of racial harmony instead of a byword. For we have no common origin that would make others feel like outsiders here. We have no history of a single tradition or religion as they have in Europe, but only the tremendous bond of living and working together for the good of all. That should be enough. Let's hope it is.—ROBERT I. GANNON, S.J., *to the Society of the Friendly Sons of St. Patrick, March 17, 1959.*

There is one extremely precious basis for theological dialog between Islam and Christianity that is absent from Hinduism, Buddhism, Taoism and the like. That is the fact that the Koran professes the divine revelation of both the Old and New Testaments.

Islam and Christian Unity*

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THE very existence of Islam, or Mohammedanism, as the religious faith of more than one-seventh of the total estimated population of the world is a forceful indictment against a divided Christian Church.

Islam is even, in some degree, the creation of Christian disunity. For when in the seventh century Mohammed began his vigorous purification of Arabian polytheism by preaching the restoration of the religion

"of Abraham, . . . Isaac, Jacob, the Tribes [of Israel] . . . and Jesus" (Koran 2:136), the Christianity with which he came in contact was weak and ill-informed owing to protracted internal strife, schism, and open heresy.

The young "prophet" never did hear a satisfactory elucidation of the central Christian mysteries, with the consequence that the Judaic content came to dominate his mission

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and the Christian elements were reduced and garbled in the Koran and in subsequent Islamic thought.

Christian Disunity

Islam soon became the price paid for much wider Christian disunity. The price was gigantic: the ultimate near-total loss to the Christian Church of every one of its ancient centers in Asia and Africa, with the sole exceptions of Ethiopia and parts of India.

To be sure, some Christianity did survive, with various fortunes and in various forms, under Islamic domination, and even played an important role in the development of Islamic civilization; but the tremendous, rapid and bloodless defection of Christians to Islam must be attributed in great part to those same inter-Christian conflicts which had robbed the faithful of sacramental life, grace and—in the end—faith. The lands of our Lord and His apostles, of Paul, Clement, Gregory and Augustine remain predominantly Muslim lands to this day.

Even when a revitalized Christendom turned its energies to Islam at the end of the eleventh century, it was partly to cloak the Great Schism of 1054 and divisive tendencies in the West. In Spain and Sicily territory was permanently recovered from Islam by force, but the Crusade in the Holy Land came eventually to failure. Christian disunity was likewise a major factor in that failure, not only the schism separating East from West, but also the quar-

rels among Western Christians themselves.

More disturbing even than the theory and practice of the Crusade was the inability of the Christian Church, in the very land of its birth, to manifest either its unity or its apostolicity. The selfsame spirit of discord, rivalry and frightened alliance with unreligious and even downright irreligious aims of "Western" nations has dogged and paralyzed the Christian apostolate in Muslim lands ever since.

Obviously, therefore, the reunion of the Christian Church is a central imperative in connection with the Christian encounter with Islam. As long as a Muslim family must guard the keys to the Holy Sepulchre because of the mutual distrust and endless squabbles of the Christian groups inside, and as long as there are dozens of assorted patriarchs of Constantinople, Antioch, Jerusalem and Alexandria, a Muslim cannot be expected to grasp easily the true meaning and fact of Christian unity as stated in the Creed.

But there is more to the problem than that. Complete and perfect reunion of the dissident Christian bodies in the Islamic world is certainly not "just around the corner." In many parts of that world, too—in North Africa, Arabia, Iran, Pakistan, and Southeast Asia, for example—there is virtually no living Christian tradition on which to fall back. Or what of tropical Africa, where Islam is today enjoying her own greatest missionary successes since the con-

version of the Mongols and the Turks?

Such factors as these require that Islam be given special thought both in regard to Christian unity itself, and to the wider problems of the world apostolate.

The whole question of Islam in relation to the Christian apostolate is too large and complex to treat in one short essay. I should like briefly to comment here on the role of the liturgy in the Christian encounter with Islam.

Fundamentally, in my opinion, that role is twofold; one of attraction and one of education.

Attraction

The former aspect might be summarized in this way: the liturgy of the Christian Church, in its most inclusive denotation, possesses a wealth of elements capable of exerting great attraction to Christian truths upon Muslims of good will.

The Islamic "community of true believers" (Arabic, *ummah*) finds its type, like the Christian Church, in the union of the offspring of Abraham, the chosen people of Israel. Like the Church, too, Islam claims to have a mission to all nations which is assured of divine favor and of eventual success. Islam also has, though normally in an arrested and undeveloped state, common Judaic elements from which also so much of Christian worship is derived.

Although there is no sacramental system in Islam, no priesthood, and only a very rudimentary *prescribed*

liturgical life, Islam does have an outstanding devotion to prayer, both to formal public worship and to private prayer. Allah is Jehovah. The uplifting of the mind and heart to Him (though it is not through Christ in the Holy Spirit) is at once understood and deeply revered by Muslims. Their public prayer has its hours, postures and leaders in common with Christian prayer.

In the old and influential Islamic movement called Sufism, in fact (which shares common origins, means, and ends with Western monasticism), the Islamic tradition of prayer broke clear of the limitations of Koranic theology and soared, in the opinion of those most qualified to judge, to the level of infused contemplation and supernatural mysticism; the works of al-Hallaj, al-Rumi, and Ibn al-'Arabi, for instance, are permanent achievements of the praying Muslim soul, and could have no greater recommendation than that their thought has been suggested to have influenced the writings of St. John of the Cross.

In the Sufi tradition there is to be found the nearest Islamic equivalent to the Christian "religious life"—with eremitism, monasticism, mendicantism, and even "third orders." In the attitudes and highly developed liturgical life of these groups lie the closest connection with the Christian liturgy; their freer thought and searching prayer has led to contacts which only the lack of space forbids me to chronicle.

But even popular or "folk" Islam is replete with possibilities for the

acceptance of Christian liturgical meaning. Many old mosques are former Christian churches, to begin with; they have been stripped, but, as in Protestantism, the pulpit remains. Islam has its festivals, too, its saints and martyrs, its shrines, processions and litanies. On the level of "sacramentals" it has its relics, holy water, tapers, medals, and rosaries on which are recited the ninety-nine attributes of God; the "sacramentals" are particularly important in Shi'ite Islam, the "Protestant" branch. I think no one who has seen in Zanzibar the solemn commemoration of the martyrdom of the sons of 'Ali could doubt the significance, parallel, and possible bridge which that Muslim "liturgy" represents.

Recently I saw some young Muslims teaching one another to make the sign of the cross in the Holy Sepulchre. Such a thing is possible because Islam, though wrong, is not nearly so wrong as it is incomplete. Christ and the Holy Spirit are there, but they are not understood.

Education

It is at this point that the educational power of the Christian liturgy enters the question. For there is one extremely precious basis for theological dialog between Christianity and Islam which is absent from Hinduism, Buddhism, Taoism, and the like; that is the fact that the Koran professes the divine revelation of the Old and New Testaments. Of course there is a Muslim theory about the "corruption" of these

books to be gotten around, but essentially the problem is to familiarize the Muslim with them.

Therein lies the hope and challenge for the Christian apostolate in the Islamic world.

Several initiatives in this apostolate have borne, thank God, startlingly successful fruit in recent times. One might mention, among other things, the work of the Dominican Fathers in Cairo, whose excellent studies in Islamic theology and mysticism have established favorable contacts between them and Muslim scholars; or the example of the Benedictines at Toumliline in Morocco, whose priory has for the past several years been the scene of a unique experiment in Christian-Muslim dialog; or the many-sided zeal of the White Fathers and of the Little Brothers and Sisters of Jesus, who are following the heroic example of Charles de Foucauld.

Fortunately Arabic is already a liturgical language of the Church. It is used by the Copts of the Alexandrian Rite, the Syrians and Maronites of the Antiochene Rite, and the Melkites of the Byzantine Rite, and, among dissident Oriental Churches, by the patriarchates of Alexandria, Antioch, and Jerusalem of the Orthodox Church, and by the Syrian Jacobite Church of the Monophysites.

Could not today's Muslim, therefore, be as deeply impressed as (and better informed than) Mohammed himself was by the Christian liturgy? "You shall surely find the nearest to the true believers in friendship are those who say, 'We are Chris-

tians.' That is because there are priests and monks among them" (Koran 5:85).

For where else but in the Sacrifice, in the psalms, specifically mentioned several times, and the only book of the Bible to be quoted directly in the Koran, in the careful, orderly, coherent and calculated presentation of the truths of revelation in the Christian liturgy can the Muslim better find the answers to those perplexing problems with which the Koran leaves him con-

cerning Christ? In what sense is Christ "the Word"? Who is the Holy Spirit? Why was Christ born by the Virgin birth? How did He perform miracles? What is the meaning of His passion, death, and resurrection? There is even Mohammed's statement on that matter which the explicit knowledge of the Church received from the Holy Spirit only in 1854: "Every Adam's son coming into the world is touched by sin, except the Mother of Jesus and her Son."



Labor-Management Obligation

It is no longer a question of mere self-interest on either side of labor and management but of responsible cooperation. As management has an obligation to conduct its business in the public interest, so it has an obligation to yield to labor's demands when they are justified. As labor has an obligation to preserve its identity as a public trust and an instrument for social progress, so it has an obligation to temper its demands in the light of national welfare.

To put it simply—the common good must now become the ultimate determining factor in the conduct of our society, or that society will not progress. We have arrived at that time and place.—JAMES T. O'CONNELL, *Under Secretary of Labor, in an address at Wheeling College, Wheeling, West Virginia, February 8, 1959.*

DOCUMENTATION

ENCYCLICAL LETTER OF HIS HOLINESS JOHN XXIII
BY DIVINE PROVIDENCE POPE

On Truth, Unity and Peace (“Ad Petri Cathedram”)

TO OUR VENERABLE BRETHREN
Patriarchs, Primates, Archbishops, Bishops
and Other Local Ordinaries
in Peace and Communion with the Apostolic See

SINCE the time when, though all unworthy, We were raised to the See of Peter, We have, not without instruction and consolation, more than once pondered on what We saw and heard when men of almost every race and opinion expressed their grief at the death of Our immediate predecessor, and likewise afterwards, when very many people, though anxious and distracted by other events and circumstances of serious import, directed their minds and hearts towards Us, called to the dignity of Supreme Pontiff. Undoubtedly, this shows most clearly that the Catholic Church continues to enjoy her perennial youth. She has, as it were, “set up a standard unto the nations” (*Is. 11:12*), whence streams forth a penetrating light and a gentle love which reaches all peoples.

Moreover, Our announcement that We intended to hold an ecumenical council and a Roman synod, bring the code of canon law up to date, and publish a similar code for the Church of the Oriental Rite, has won the support of very many people. We are pleased, too, that this has nourished the hope that the minds of all men, to their advantage, will be stimulated to a more adequate and deeper recognition of the

truth, to a salutary renewal of Christian morals and to a restoration of unity, harmony and peace.

We intend to deal here with three points, namely, the seeking and promoting, under the impulse of charity, of truth, unity and peace by means of this encyclical letter which is the first We address to the whole Catholic world. For the apostolic office which We hold seems to demand that of Us before everything else at the present time. May the light of the Holy Spirit from on high be with Us as We write, and with you as you read. May the influence of God's grace move all to pursue what all desire, in spite of the prejudices, great difficulties and many obstacles which hinder its achievement.

I

TRUTH

Knowledge of the Truth, Especially of Revelation

The source and root of all the evils which affect individuals, people and nations with a kind of poison and confuse the minds of many is this: ignorance of the truth—and not only ignorance, but at times a contempt for and a deliberate turning away from it. This is the source of all manner of errors which, like contagious diseases, pass deep into minds and into the very blood stream of human society and turn everything upside down with serious damage to all individuals and to the whole human race.

Yet God endowed us with a mind capable of grasping natural truth. If we follow truth, we follow God Himself, its Creator and the Guide and Lawgiver of our life. But if, from lack of interest, laziness or even wickedness of mind, we turn away from it, we are turning our minds from the highest Good itself and from the norm of right living.

Nevertheless, as We said, though we have the power to arrive at natural truths by the aid of the mind itself, this result—particularly in what concerns religion and right conduct—is not obtained by all without difficulty, and often there remains some admixture of error. Besides, we are quite incapable of attaining those facts which surpass the scope of reason and natural ability, unless enlightened and influenced by the divine power. For this reason, the Word of God, who "dwells in light inaccessible" (*I Tim. 6:16*), because of His great love, having pity on man's lot, "became flesh and dwelt amongst us" (*John 1:14*), in order

to "enlighten every man who cometh into this world" (*John* 1:9) and lead all not only to full and perfect truth, but also to virtue and eternal happiness. So all are obliged to embrace the teaching of the Gospel. If the Gospel is rejected, the very foundations of truth, goodness and civilization are endangered.

The Truth of the Gospel Leads to Eternal Life

Obviously there is here a question of the greatest importance. Our eternal salvation is very closely linked to it. As the Apostle of the Gentiles warns us, those who are "ever seeking knowledge yet never coming to a recognition of the truth" (*II Tim.* 3:7), who declare that the human mind can grasp no truth with complete certainty and who reject the truths revealed by God which are essential for our eternal salvation are beyond all doubt wandering miserably far from the teaching of Christ and the opinion of the Apostle of the Gentiles, who said:

Let us all recognize our common unity through faith in the Son of God . . . So we are no longer children, tossed to and fro, and carried about with every wind of doctrine that human wickedness, human skill in fabricating lies, may propound. We are to follow the truth in charity, and so grow up in everything, into a due proportion with Christ who is our Head; on Him all the body depends; it is organized and unified by each contact with the source which supplies it; and thus, each limb receiving the active power it needs, it achieves its natural growth, building itself up through charity (*Eph.* 4:13-16).

Obligations in Respect to Truth In the Press

Those who deliberately and wantonly attack the known truth and in their speech, writing and action employ the weapons of falsehood in order to attract and win over uneducated people, to mold the inexperienced and impressionable minds of the young and fashion them to their own way of thought certainly are abusing the ignorance and innocence of others and engaging in a practice wholly to be condemned.

In a special manner, then, We are compelled to exhort to a careful, exact and prudent exposition of the truth those who, by means of books, reviews and daily papers, so abundant at the present time, make such a great contribution to the teaching and training of the minds of their fellow citizens, especially the young, and to the molding of their opinions and the regulating of their habits. These same men are gravely bound in

duty not to disseminate lies, error and obscenity, but only the truth, and in particular to publicize that which leads not to vice, but to good and virtuous practices.

With profound grief We behold what Our predecessor of immortal memory, Leo XIII, complained of—"that falsehood is boldly creeping in . . . by weighty volumes and small books, by the fluttering pages of the newspapers and theatrical advertisements" (*Epis. Saepenumero considerantes*, A.L. vol. III, 1883, p. 262). We see "books and papers prepared to make a mockery of virtue and to give vice the place of honor" (*Exeunte iam anno*, A.L., vol. VIII, 1888, p. 398).

In Radio, Motion Pictures and Television

At the present time also, as you well know, Venerable Brethren and Dear Children, to these are added radio broadcasts and motion pictures and television shows—and these last are easily available within the home. Granted that from these there can arise inspiration and encouragement to actions that are good and honorable and in accord with Christian virtue, yet often, alas, the entertainment media can be the source of enticement to loose morals, to disorderly life and to the snares of error and treacherous vices, especially in the minds of the young.

Consequently the weapons of truth and goodness must be marshaled against these instruments of harm, so that the strength of this great evil, which spreads its influence daily more widely, may be diligently and persistently held in check. It is therefore necessary to confront evil and erroneous writings with what is right and sound; against broadcasts, motion pictures and television shows which incite to error or attract to vice must be projected those which uphold truth and strive to preserve wholesome morality. In this way, these new arts which have so much power for harm may be turned to the salvation and benefit of mankind and, linked with honest pleasure, provide a remedy from the very source whence the evil poison so often is supplied.

Religious Indifference

Moreover, there are those who, though they do not deliberately attack the truth, yet, by neglect and extreme carelessness, work against it, as if God has not given us a mind to search for and arrive at the truth. This depraved manner of acting leads by an easy path to this ridiculous opinion: There is no difference between the true and the false, and

so all religions are equally true. To use the words again of Our predecessor, "this kind of reasoning was aimed at the destruction of all religions, and particularly of the Catholic, which, since it alone is true, cannot, without serious injustice, be placed on a level with the others" (*Humanum genus*, A.L., vol. IV, 1884, p. 53).

Moreover, to reckon that there is no difference between contraries and opposites has surely this ruinous result, that there is no readiness to accept any religion either in theory or in practice. For how can God, who is Truth, approve or tolerate the heedlessness, neglect and indolence of those who, when it is a question of matters affecting the eternal salvation of us all, give no attention at all to the search for and the grasp of the essential truths, nor indeed to paying the lawful worship due to God alone?

If so much labor and care is expended today in the learning and mastery of human knowledge so that our generation boasts—and with perfect right—of the marvellous progress made in the field of scientific research, why do we not expend equal, or greater industry, skill and ingenuity in assimilating by some sure and safe method, doctrines which affect not earthly and mortal life, but the life in heaven which will have no end? Then alone, when we have reached the truth which has its source in the Gospel, and which must be introduced into life's activities, then only, We say, will our minds find rest in peace and joy. This joy will far and away exceed that satisfaction which can arise from investigation into human affairs and from those wonderful inventions which we use today and which are daily extolled to the skies.

II

UNITY, HARMONY, PEACE

Advantages for the Cause of Peace Derived from Truth

Once this truth is grasped in its fullness, integrity and sincerity, the idea of unity ought to permeate minds and hearts and actions. For all discord, disagreement and disputes have their origin in this source, namely, the truth not known, or what is worse, the truth examined and understood, but rejected either for the sake of advantages and benefits which the erroneous theories are often expected to produce, or on account of that perverted blindness by which men too easily seek justification for their vices and evil deeds.

A sincere love of truth, then, is essential for all, whether private citizens or those who hold the destinies of nations in their hands, if they wish to attain that harmony and peace from which can arise true prosperity, whether of individuals or of whole peoples.

We particularly exhort to this harmony and peace those who hold the reins of government in their hands. Because We have a position above interstate rivalries, and embrace all nations with a like charity, and are influenced by no earthly advantages, no motives of political domination, no desires in this present life, We are of the opinion that, when We speak on this serious question, We can be judged and listened to with fairness and absence of bias by all men no matter what their race.

God Has Created Men as Brothers

God created men not as enemies but as brothers; He gave them the earth to be cultivated by their toil and energy, so that each single one might take from it its fruits and whatever should be necessary for his sustenance and general needs in life. But the various nations are nothing else save groups of men, that is, of brothers. These, linked by that fraternal bond, ought to strive each after his proper end, and also after the common prosperity of the whole human race.

In addition, the journey through this mortal life is not something to be considered only in itself and grasped for the sake of the pleasure it gives; it leads not only to the death of human flesh, but also to immortal life, to the homeland which endures forever.

If this teaching, if this hope full of consolation, is taken away from men's minds, the whole reason for life collapses. Greed, dissensions, disputes, necessarily break out in our minds, incapable of any firm control. The olive branch of peace is no guiding light in our minds, but the fires of discord are set ablaze. Our condition is almost on a par with that of beasts, devoid of reason. Nay, it is worse, since, though we are endowed with the power of reasoning, by abusing it, we can produce, and fall into, worse states, as, alas, has often happened; and like Cain, we are capable of staining the earth by the grave crime of shedding a brother's blood.

Before all else, therefore, it is necessary to recall to minds and hearts the right principles, if we wish, as we ought, our actions to be brought back to the path of justice.

For, if we are brothers in name and in fact, if we are made part-

ners of a common destiny in this life and in the next, why, We say, are we capable of acting as opponents, private and public enemies, of others? Why envy others, stir up hate against them, prepare death-dealing weapons against our brethren? Already there has been enough strife among men. Already far too many thousands of young men, in the flower of their age, have poured out their blood. Already too many cemeteries of those fallen in war cover the earth's surface, and solemnly warn that all should be, at long last, brought back to harmony, unity and a just peace.

Let all, then, direct their energies not at the things which cause men to keep separate from each other, but rather at those by which they can be united in a fair and mutual esteem for their respective goods and interests.

Union and Agreement Among Nations

Only if men are eager for peace, as they ought to be, and not for war, if there is a genuine common desire for the fraternal harmony of nations, will it be possible for state affairs and interests to be rightly acknowledged and, in consequence, happily reconciled.

Likewise, it will be possible, by the union of common counsels, for those principles to be sought and established which lead the whole human family to that most desired unity, in the enjoyment of which each nation sees its own rights of freedom not as beholden to others but as completely guaranteed. Those who oppress others, who deprive them of rightful liberty, undoubtedly can contribute nothing to this unity. In entire agreement is the opinion expressed by Our same wise predecessor, Leo XIII: "To check ambition, the grasping of what is another's, and rivalry, which are the chief causes of war, nothing is better adapted than Christian virtue, and especially justice" (*Praeclara gratulationis*, A.L., vol. XIV, 1894, p. 210).

For the rest, if nations do not aim at this fraternal unity which must rest on the precepts of justice and be nourished by charity, conditions of gravest crisis remain. As a result, all prudent men complain and grieve that it seems to be uncertain whether the same events are moving towards the establishing of a solid, true and genuine peace or are slipping in complete blindness towards a new and frightful warlike conflagration. We say in complete blindness. For, if, which God prevent, a new war breaks out, nothing else will await or confront all peoples but appalling destruction and ruin—such are the dreadful armaments

which our age brings into play—and this, whether they are victor or vanquished.

We therefore ask all, and statesmen in particular, that they ponder these matters prudently and earnestly before God the Judge, and, as a result, with genuine good will, be ready to try every approach which may lead to the essential unity. This harmony and unity, by which alone, We say, the joint prosperity of nations will undoubtedly be increased, will be able to be restored only when minds are at peace and the rights of all recognized, and due freedom shines forth for the Church, for peoples and for the individual citizen.

Union and Agreement Among Social Classes

This kind of harmonious unity which is sought among peoples and nations, it is necessary to promote more and more among classes of citizens. Unless this is achieved, mutual hatred and rivalries, as We have seen, can exist. These will result in disorderly assemblies, rioting, and sometimes even in murders, together with the daily diminishing and endangering of public and private resources.

Our same predecessor aptly made this just comment: "In the human family, God ordained a difference of classes, and among these, a kind of fair dealing by means of friendly cooperation" (*Per motu Nos*, A.L. vol. XV, 1895, p. 259). For it is clear that

as in the body different members act in concert, whence exists a control of tendency which is rightly called proportion, so in the state, nature has ordained that . . . the classes agree harmoniously among themselves, and in a suitable way engage in mutual fair dealing. They have an essential need of each other: capital cannot stand without labor, nor labor without capital. Harmony secures the excellence and order of things (*Rerum Novarum*, A.L., vol. XI, 1891, p. 109).

Those, then, who dare to deny this difference in social classes are opposing the laws of nature itself. Those who oppose this friendly and essential working cooperation between the classes of citizens, beyond all doubt are trying to disturb and disrupt human society with the greatest damage and danger to private and public good. However, as Our other predecessor of immortal memory, Pius XII, wisely declared:

In a nation worthy of the name, inequalities of social groups, which do not come from man's action but from the nature of things itself, in no sense prevent the bonds of a common brotherhood. We refer to the inequalities which concern mental and spiritual development, economics, the varied circumstances of the citizens—always, of course,

having due regard to considerations of justice and mutual charity
(Christmas Message, 1944).

Individual citizens, indeed, and various classes of citizens can protect their own rights, provided this is done by legal means, not by violence, and provided they do not unjustly trespass on the rights of others, which must likewise be held inviolable. All are brothers. Everything, therefore, must be settled by friendly agreement and with mutual fraternal charity.

Some Signs of Lessening Tension

On this point it must be confessed—and it gives hope of better things for the future—that within recent times in some places the inter-class relationships and discussions are turning out less bitter and less difficult. As Our recent predecessor, addressing the Catholics of Germany, thus expressed it:

The frightful calamity of the late war, which inflicted so much suffering on you, brought at least this advantage, that among many classes of your people, with the putting aside of prejudices and the excessive love of personal advantage, and as a result of closer mutual association, conflicting class interests came nearer to a peaceful settlement. For adversity borne in common is the teacher of salutary discipline, however unpalatable (Message to the 73rd Congress of German Catholics).

In fact, the distinctive marks of the social classes have become less noticeable. The classes themselves have become numerous since there is no longer question merely of employers and employed, and they more readily include all citizens. To those who have special training and skill, the opportunity is given to rise also to higher ranks of civil society. In what particularly concerns the wage earner, it is consoling to observe that all the steps recently taken which render more human the conditions which are enjoyed by factory workers and those in other fields of labor, have this result: these workers have not merely an economic value, but one higher and more in keeping with human life.

Some Important Problems in the Field of Labor

And yet there still remains a long way to go. Since there continue to exist too many differences in material possessions, there are too many causes of enmity between various groups on account of the theory, sometimes defective, sometimes completely unjust, concerning the right of property, among those who selfishly desire their own advantage and

convenience. Add to this the dread specter of unemployment which fills many with grave anxiety and which, at least today, can produce greater hardships because the task of the worker is frequently handed over to some advanced type of machine. Of this kind of unemployment, Our predecessor of happy memory, Pius XI, uttered this complaint:

Truly, it is to see reduced to inactivity and even to extreme want an almost countless number of decent working men, along with their families, who have no keener desire than to be able to earn honestly that bread which they beg for, by divine command, from their Heavenly Father. Their groans touch Our very soul; they force Us to repeat that lament which burst from the most loving heart of our Divine Master when confronted by the throng of people fainting from hunger, "I have mercy on the multitude" [Mark 8:2] (A.A.S., vol. XXIII, 1931, pp. 393-394).

Indeed, if we desire and seek—as we all ought to desire and seek—the longed for mutual union between the social classes, we must do all we can to bring it about by public and private endeavor and co-operation in courageous undertakings, that all men, even of the lowest class, may be able to earn by their toil and the sweat of their brow the necessities of life, and make provision for the future of both themselves and their families in a safe and honorable manner. Further, present-day conditions have introduced into ordinary daily use many conveniences, from the enjoyment of which one may not exclude even the poorer citizens.

Moreover, We earnestly exhort those who hold responsible positions in the various fields of human labor, and on whom the lot of the workers and sometimes their very life depends, not only that they take careful account of the wage the workers obtain by their labor, and the recognition of their rights, but also that they really consider them as men, or rather, as brothers. Employers should also provide in some suitable way for the workers to share more and more in the fruits of their labor and feel themselves partners in the whole enterprise. We give this advice precisely in order that the rights and duties of the employers may more and more be in harmony with the rights and duties of the employed, and be correctly adjusted so that the respective professional associations "may not appear like weapons to inflict or repel injuries which provoke mutually opposing wills and trials of strength, nor like a stream which sweeps aside or engulfs all obstacles in its path, but rather like a bridge which unites the parallel banks of the stream" ("Toward a Sound Social Order," *Discorsi e Radiomessaggi di S.S. Pio XII*, vol. VII, p. 350).

Particular care, however, must be taken that progress in the moral sphere does not lag behind the progress in the economic field of which We have spoken. The dignity of Christians and even of human beings demands this. For what will it profit the workers to gain a greater supply of goods and enjoy the benefits of a more educated life, if they have lost or overlooked what concerns the immortal soul?

But the event will not fall below expectation so long as the social doctrine of the Catholic Church has been applied as it ought to the question, and, likewise, if all

endeavor to preserve in themselves and arouse in others, from the highest to the lowest, that charity which is the mistress and queen of all the virtues. For the longed for salvation is to be expected primarily from a great outpouring of charity. We mean Christian charity, which is the law summing up the whole Gospel and which is ever prepared to dedicate itself to the advantage of others, and is man's surest antidote against the pride of the world and uncontrolled self-love. St. Paul, the Apostle, set forth the different features of this virtue thus: "Charity is patient, is kind; seeketh not its own; beareth all things, endureth all things" [*I Cor. 8:4-7*] (*Inter graves*, A.L., vol. XI, p. 143-144).

Union and Agreement Within the Family

And finally, We urge the acquiring and strengthening of that harmony and unity to which We have invited peoples, their rulers, and all classes of citizens with a father's earnest plea on all families. For if peace, unity and harmony are not found in the home surroundings, how can they exist in civil society? This orderly and harmonious unity which ought always to flourish within the domestic circle, takes its rise from the sanctity and the unbreakable bond of Christian matrimony, and it nourishes in great part the organization, progress and good estate of the whole of civil society.

Let the father of the family take the place of God among his children, and not only by his authority but by the upright example of his life also stand clearly in the first place.

Let the mother, however, rule firmly and agreeably over her offspring by gentleness and virtue in the domestic setting. Let her behave with indulgence and love towards her husband, and along with him, let her carefully instruct and train her family, the most precious gift given by God, to live an upright and religious life.

The children are always to obey the parents who bore them, as is fitting, and love them, and be to them not only a comfort, but, at need, a real support.

Within the walls of the home let there be that ardor of charity which existed amid the family at Nazareth. Let all Christian virtues flourish, unity reign, examples of the good life shine forth. May it never come about—and this is Our earnest prayer to God—that this harmony, so good, sweet and necessary, be rent asunder. For if the sacred institutions of the Christian family collapse, if the commands imposed by our Divine Redeemer in this matter are rejected or destroyed, then assuredly the very foundations of the state grow weak and civil society itself is corrupt and stands in grave danger, with consequent loss and damage to all citizens.

III

UNITY OF THE CHURCH

Prayer of Jesus Christ Gives Motives for Hope

Let Us now speak of that unity which We especially desire, and with which the pastoral office committed to Us by God is most closely linked. I mean the unity of the Church.

Of course, all know that the Divine Redeemer founded a society which was to keep its unity till the end of time, according to the promise: "Behold I am with you all days even to the consummation of the world" (*Matt.* 28:20); and that for this intention He prayed most fervently to His heavenly Father. But this prayer of Jesus Christ, which surely was heard, and granted for His reverence (*Hebr.* 5:7): "That they all may be one as Thou, Father, in me, and I in Thee, that they also may be one in Us" (*John* 17:21), implants in Us a comforting hope and gives assurance that eventually all the sheep who are not of this fold will desire to return to it. Consequently, in accordance with the words of the same Divine Redeemer, "there will be one fold and one shepherd" (*John* 10:16).

It was under the guidance of this comforting hope, which encouraged Us very much, that We publicly announced the plan to summon an ecumenical council, to which Bishops from every part of the world will come to discuss matters important to religion. The council's chief business will concern the growth of the Catholic Faith and the renewal along right lines of the habits of Christian people, and the adapting of ecclesiastical discipline to the needs and conditions of the present time. That event will surely be a wonderful manifestation of truth, unity and

charity, a manifestation, indeed, which it is Our hope that those who behold it, but who are separated from this Apostolic See, will receive as a gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to His heavenly Father.

Longings for Unity Among the Separated Groups

We have already learned—and it was indeed a consolation to Us—that quite recently in not a few communities which are separated from the Chair of Blessed Peter, there has been aroused a certain sympathy of mind towards the Faith and Catholic teaching. And considerable respect for this Apostolic See has arisen and daily increased as the study of truth destroys prejudices once held. We also know that congresses have been held by nearly all those who, although in union neither with Us nor with each other, call themselves Christians, with a view to uniting among themselves; and that they have set up councils to this end. This shows that they are experiencing a strong desire to reach at least some kind of unity.

Unity of the Church Desired by Divine Founder

It is beyond doubt that the Divine Redeemer established His Church and endowed and strengthened it with a strong mark of unity. Otherwise—to use an absurd expression—if He had not done so, He would have done something completely transitory and, at least in the future, contradictory to Himself, in much the same way as nearly all philosophies which, depending on the whim of men's opinion, come into existence one after another in the course of time, are altered, and pass away. But it is plain to all that this is opposed to the divine teaching authority of Jesus Christ who is “the way, the truth and the life” (*John* 14:6).

If this unity, however, Venerable Brethren and Dear Children—which, as We said, ought not to be something frail, uncertain and unsteady, but something solid, firm, and safe—is lacking in other groups of Christians, it is not lacking in the Catholic Church, as all who carefully examine the question can easily observe. It is a unity which is distinguished and adorned by these three marks: unity of doctrine, of government, of religious practice. It is a unity which is clearly visible to the gaze of all so that all can recognize and follow it. It has this nature, We say, by the will of the divine Founder, so that within it all the sheep may be gathered together into one fold, under the guidance of one shepherd; so that all the children may be invited into the one

Father's house, founded on the corner-stone of Peter; and so that, as a result of it, efforts may be made to link all peoples by this bond of brotherhood to the one kingdom of God, whose citizens, joined harmoniously together heart and soul while on earth, may eventually enjoy happiness in heaven.

Unity of Faith

For the Catholic Church ordains that all that has been divinely revealed must be firmly and faithfully believed; that is, what is contained in the Scriptures, or in oral or written tradition, and, from the time of the Apostles in the course of the centuries, has been approved and defined by the supreme pontiffs and the lawful ecumenical councils. Whenever anyone has left this path, the Church using her maternal authority has never ceased to invite him back, again and again, to the right path. She indeed clearly knows and maintains that there is but one truth, and consequently that contrary "truths" cannot exist. She declares and bears witness to the saying of the Apostle of the Gentiles, "The powers we have are used in support of the truth, not against it" (*II Cor. 13:8*).

There are quite a number of points which the Catholic Church leaves to the discussion of the theologians, both in so far as these points are not absolutely certain, and also, as the famous English writer, John Henry Cardinal Newman noted, in so far as controversies of this kind do not tear asunder the unity of the Church, but rather greatly help (by striking new light out of the friction of the various opinions) to a deeper and better understanding of the dogmas, and level and strengthen the path to the attainment of that unity (J. H. Newman, *Difficulties of Anglicans*, vol. 1, lect. X, p. 261, ff.).

However, that common saying, sometimes expressed in other terms and attributed to different authors, should be remembered and approved. In essentials let there be unity; in doubtful matters, liberty; in all, charity.

Unity of Government

Further, the unity of government in the Catholic Church is obvious to all. For just as the faithful are subject to their priests, and the priests to their bishops, whom "the Holy Ghost has placed . . . to rule the church of God" (*Acts 20:28*), so each and all the bishops are subject to the Roman pontiff, who is regarded as the successor of St. Peter,

whom Christ Our Lord set as the rock and foundation of His Church (cf. *Matt.* 16:18), and to whom alone in a special manner He gave the power of binding and loosing whatever is on earth (cf. *Matt.* 16:19), and of strengthening His brethren (cf. *Luke* 22:32), and of feeding the whole flock (cf. *John* 21:15-17).

Unity of Religious Practice

With regard to unity of religious practice, everyone knows that the Catholic Church from its earliest period down through the centuries has always had seven, neither more nor fewer, sacraments, received as a sacred legacy from Jesus Christ. She has never ceased to dispense these throughout the Catholic world for the nourishing and fostering of the supernatural life of the faithful.

It is likewise known that in the Church is celebrated only one Sacrifice. This is the Eucharistic Sacrifice by which Christ himself, our Salvation and our Redeemer, daily sacrifices Himself for us all in an unbloody manner but truly, as He did when hanging from the cross on Calvary; and thus in His mercy He pours out on us the immeasurable treasures of His grace.

Hence St. Cyprian with complete truth declares: "It is impossible for another altar to be set up or a new priesthood to be established apart from the one altar and the one priesthood" (*Epis.* 43,5; *Corp. Vind.* III, 2, 594; cf. *Epis.* 10 apud *Migne*, *P.L.*, IV, 345).

However, as all are aware, that does not prevent the use and approval in the Catholic Church of various rites, by which she is displayed in greater beauty and, like the daughter of the King of Kings, seems to be dressed in varied robes (cf. *Ps.* 44:15).

That all may obtain this true and harmonious unity, the Catholic priest, when he is celebrating the Eucharistic Sacrifice, offers the spotless Victim to the most merciful God, interceding in the first place "for Thy holy Catholic Church, that Thou wouldest deign to give her peace and protection, to unite and guide her the whole world over; together with Thy servant our Pope, and all true believers who foster the Catholic and apostolic faith" (cf. *Canon Missae*).

Paternal Invitation to Union

May this wondrous manifestation of unity, therefore, by which the unity of the Catholic Church stands forth for all to see—may these desires, these prayers by which she implores from God the same unity

for all, move your mind and rouse it in a salutary manner. We say, *your* mind, for We are speaking to those who are separated from the Apostolic See.

Indulge this gentle longing We have to address you as brothers and sons; permit Us to nourish that hope for your return, which We foster with sentiments of paternal love.

We are glad to address you with the same pastoral zeal with which Theophilus, Bishop of Alexandria addressed his brethren and sons in these terms when an unhappy schism was rending the seamless garment of the Church:

Let us, dearly beloved, as sharers in a heavenly invitation, each according to his degree, imitate Jesus, the guide and accomplisher of our salvation.

Let us embrace that humility of soul which uplifts, and that charity which unites us with God; and that sincere faith with respect to the divine mysteries.

Flee from division, shun discord . . . foster charity among yourselves: listen to Christ speaking, "in this will all men know that you are My disciples, if you have love one for another" (*Hom. in mysticam coenam*," P.G., 77, 1927).

Note, We beg of you, that when We lovingly invite you to the unity of the Church We are inviting you, not to the home of a stranger, but to your own, to the Father's house which belongs to all. Permit Us, then, longing for you all "with the tenderness of Jesus Christ" (*Phillip.* 1:8), to exhort you to call to mind your ancestors "who preached God's work to you: contemplate the happy issue of the life they lived, and imitate their faith" (*Hebr.* 13:7).

The noble ranks of the Saints above, whom each of your races has sent before you into heaven, and those in particular who by their published writings handed down and explained clearly and accurately the teaching of Jesus Christ, seem to invite you by the example of their life to union with this Apostolic See, with which, as a means of salvation, your Christian community also was linked for so many centuries.

All those, therefore, who are separated from Us, We address as brothers, using the words of St. Augustine: "Whether they like it or not, they are our brethren. They will cease to be our brethren only if they cease to say the 'Our Father'" (S. Aug., *In Ps. 32, Enarr.* II, 29, Migne, P.L., XXXVI, 299). "Let us love the Lord our God, let us love His Church: let us love Him as a father, Her as a mother, Him as a Lord, Her as His handmaid because we are children of His handmaid.

But this marriage is fastened with bonds of great love; nobody can offend the one and be acceptable to the other . . . What does it profit you not to have offended the father, who will not leave unpunished an offence given to the mother . . . ? Hold, therefore, dearly beloved, hold all of you with one mind God as your father, the Church as your mother" (Id., *In Ps. 82, Enarr. II, 14*, Migne, P.L. 37, 1140).

Need for Special Prayer

But We direct Our suppliant prayers for the protection of the Church and the extension of the fold and kingdom of Christ to the most gracious God, giver of heavenly lights and of all good things. And We urge that prayers may likewise be directed by all Our dear Brethren and children in Christ.

The outcome of the future ecumenical council depends more, indeed, on all vying with each other in the ardor of their united prayers, than on human effort, industry and diligence. To take part in this prayerful appeal to God, We invite most lovingly those, also, who, though they are not of this fold, yet reverently worship God and with good will strive to keep his commandments.

May the divine entreaty of Christ increase and bring to fulfillment Our hope and Our intentions:

Holy Father, keep them in thy name whom thou hast given me; that they may be one as we also are. . . . Sanctify them in truth; thy word is truth. . . . Not for them only do I pray, but for them also who through their word will believe in me . . . that they may be made perfect in one . . . (*John 18:11, 17, 20, 21, 23*).

From Harmonious Agreement of Minds Flow Peace and Joy

We repeat these words in earnest prayer, along with the Catholic world united with Us. We do so, inspired not only by a burning love for all nations, but also moved by the humility of spirit of the Gospel. For We know the lowliness of Our own person, whom God, not by Our merits but in His secret counsel, deigned to raise to the dignity of Supreme Pontiff. Therefore, to all Our brethren and all Our children who are separated from this See of the Blessed Peter, We repeat these words: "I am . . . thy brother, Joseph" (*Gen. 45:4*).

Come; "receive us" (*II Cor. 7:2*). We have no other desire, no other wish. We ask nothing else from God save your salvation, your eternal happiness. Come; out of this so longed for and harmonious unity which brotherly love must foster and cherish, great peace will spring—that

peace which "surpasses all our thinking" (*Phil. 4:7*), since it has its origin in heaven, that peace which Christ announced to men of good will by the choirs of angels who hovered above his crib (cf. *Luke 2:14*), and which, after the institution of the Sacrament and Sacrifice of the Eucharist, he imparted with these words: "Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you" (*John 14:27*).

Peace and joy! Joy also, for those who are really and effectively united with the Mystical Body of Jesus Christ, which is the Catholic Church, share in that life which flows into each single member from the divine Head. And on account of that life, those who faithfully obey all the instructions and commandments of our Redeemer can enjoy even in this mortal life that happiness which is a foretaste and prophecy of the eternal happiness of heaven.

Activity Within the Soul at Peace

This peace, however, this happiness, while we travel amid the difficulties of this earthly exile, is still imperfect. For it is a peace not unruffled, not without its storms. It is an active peace, not a lazy or listless one. Further, it is a peace which makes war on all errors, however speciously these may be veiled in the guise of truth, and on the enticements and blandishments of vice. It fights against the enemies of the soul, of whatever kind, who are capable of weakening, soiling and harming innocence or our Catholic Faith; and also against hatred, deceipts and discord which can tear and wound it. For this reason, the Divine Redeemer gave and entrusted to us the peace which is His.

Peace, then, which we must seek and towards which we must bend all our efforts, has to be, as We said, that which admits no errors nor compromise with those who hold them; the kind of peace which makes no concession to vice and which avoids all discord.

Those who pursue this peace must be ready to give up their own advantage and convenience for the sake of truth and justice in accordance with the words: "Seek . . . first the kingdom of God and his justice . . ." (*Matt. 6:33*).

Through the intercession of the Blessed Virgin Mary, Queen of Peace, to whose Immaculate Heart Our predecessor of immortal memory Pius XII consecrated the whole human race, We make Our earnest prayer to God that this unity in harmony, this true, active, fighting peace may be obtained, both for those who are Our children in Christ, and also for

all those who, though separated from Us, yet cannot do other than love truth, unity and harmony.

IV

PATERNAL EXHORTATION

To the Bishops

On this occasion, We desire to address some fatherly words to each individual section of the Catholic Church. First of all "we speak freely to you" (*II Cor. 6:11*), Venerable Brethren in the Episcopate both of the Eastern and of the Western Church, who, as rulers of the Christian people, bear together with Us the burden of the day and the heat (cf. *Matt. 20:12*).

We are aware of your diligence; We know of the apostolic zeal with which each one of you, in his own diocese, strives to advance, strengthen and spread in all the Kingdom of God. We know also your difficulties, and the sorrows which you suffer from the unhappy falling away of so many of your children who are tricked by the wiles of error, from the lack of resources which sometimes makes impossible a greater increase of the Church under your care, and above all, from the number of priests which in many places is not commensurate with the increasing needs.

Yet have confidence in Him from whom "every best gift and every perfect gift" (*James 1:17*) takes its beginning; trust in Jesus Christ, to whom you appeal by earnest prayer, without whom "you can do nothing" (*John 15:5*), but by whose grace you may each repeat what the Apostle of the Gentiles says: "I can do all things in him who strengthens me" (*Phil. 4:13*). "And may God supply all your wants, according to his riches in glory in Christ Jesus" (*ibid. 4, 19*), to the end that you may be able to reap rich harvests gather rich fruits from the field made productive by your toil and sweat.

To the Clergy

We make fatherly appeal likewise to the militant ranks of the clergy, both secular and regular: those who are your closest collaborators in your Curia, Venerable Brethren; those who carry out for you in seminaries the tremendously important work of training and molding the chosen band of young men called to the Lord's service; those, finally, who in crowded

cities, in country districts, in distant and lonely villages, exercise the office of parish priest which today is so difficult, so strenuous and of such importance.

May they pardon Us if We recall to their notice what We trust is unnecessary. Let them be careful to show obedience and submission at all times to their bishop, according to the words of St. Ignatius of Antioch: "Be subject to your bishop as to Jesus Christ. . . . It is necessary that whatever you do, you do only in union with your bishop" (Funk, *Patres Apostolici I*, 243-245; Migne, *P.G.*, V, 675); "all who belong to God and to Jesus Christ are united with the bishop" (*ibid. I*, 267; cfr. Migne *P.G.*, V, 699).

And let them also remember that they are not only public officials, but, before all else, ministers of sacred things; so let them never think there is a fixed maximum for their labors, in the expenditure of their time and possessions, of outlay, and finally, of personal inconvenience, when it is a question of enlightening minds with the divine light, reforming by the aid of heaven and of brotherly love wills that had turned to evil, promoting and extending the reign of peace of Jesus Christ.

And more than in their effort and personal toil, let them place their confidence in divine grace, which they should daily implore with humble and earnest prayer.

To Religious Men

We send a father's greeting also to members of religious institutes who, having embraced the various states of evangelical perfection, live according to the particular laws of their institute and in obedience to their superiors.

We exhort them to strive diligently and with all their resources after whatever their founders proposed to be carried out by their special rules. We urge them particularly to be fervent in prayer, to apply themselves to works of penance, to undertake the training and formation of youth, and to assist, according to their means, all who are in any kind of need or anxiety.

We are aware, of course, that owing to the existing conditions, many of these dear sons are frequently called upon to undertake the pastoral care of the faithful, and with considerable advantage to the Christian name and Christian virtue.

These, then, We solemnly exhort—though We trust that there is no

need of Our exhortation—to add this to the renowned services which distinguished their Orders or Religious Congregations in times past: namely, that they answer to the present-day needs of the people according to the resources granted to them, by joining with the diocesan clergy in zealous and unflinching effort.

To Missionaries

And now Our thought takes wing to those who, giving up their father's house and their beloved homeland, enduring serious hardship and overcoming difficulties, have gone to foreign countries. At the present time, they toil in far distant fields in order that the pagan peoples may be brought up according to the truth of the Gospel and Christian virtue and in order that among all "the word of the Lord may run its course triumphantly" (*II Thess. 3:1*). Great indeed is the task entrusted to them, to the execution and the extension of which, all who are reckoned Christians or boast of that name must contribute their support either by their prayers or by an offering according to their means.

No undertaking, perhaps, is so pleasing to God as this, for it is intimately linked with that duty which binds all—the spreading of God's kingdom. For these heralds of the Gospel make a complete dedication of their lives to God, so that the light of Jesus Christ may enlighten every man who comes into this world (cf. *John 1:8*); so that His divine grace may flow through and bring warmth to all souls; so that, with a view to their salvation, all may be encouraged to a good, noble and Christian way of life.

These seek not what is their own, but what is Jesus Christ's (cf. *Phil. 2:21*), and, giving a generous hearing to the invitation of the Divine Redeemer, they can make their own those words of the Apostle of the Gentiles: "We are Christ's ambassadors" (*II Cor. 5:20*), and "though we walk in the flesh, we do not make war according to the flesh" (*ib. 10:3*).

They regard that region to which they have come, to bring the light of the truth of the Gospel, as a second native land. They love it with a vivid charity, and though they ever cherish a warm affection for their sweet homeland, their own diocese, their own religious institute, they are yet absolutely certain that they should prefer the good of the universal Church, and give it their first and wholehearted service.

We desire, therefore, these beloved sons—and all those who collaborate as catechists or as generous donors of their cooperation in other ways in

those missionary regions—to know that they have a very special place in Our heart.

We desire them to know that We daily intercede with God for them and their undertakings, and that with Our authority also, and with like love, We confirm the most timely decisions made by Our predecessors of happy memory, and especially Pius XI and Pius XII, in their encyclical letters. (*Rerum Ecclesiae*, A.A.S., vol. XVIII, 1926, pp. 65 sq.; *Evangelii praecones*, A.A.S., vol. XLIII, 1951, p. 497; *Fidei donum*, A.A.S., vol. XLIX, 1957, pp. 225 sq.).

To Religious Women

We would not wish in this letter to pass over in silence the holy virgins who, after taking their vows, devote themselves to the exclusive service of God, and by reason of the mystical bond between them, are intimately united with their divine Spouse. Whether their life is lived in the hiddenness of monastic cloister, or in dedication to the external works of the apostolate, they are able not only to care for their own salvation more easily and happily, but they can also give very great assistance to the Church, both among Christian peoples and in far off lands where the light of the Gospel has not yet shone.

How much these holy virgins accomplish! How extensive and how notable the work they do which no one else can carry out with the same mixture of virginal and maternal solicitude! And this not in one only, but in many fields of labor: in the training and educating of the young; in teaching catechism to boys and girls in the homes of parishes; in hospitals where they can care for the sick and direct their thoughts towards higher things; in hospices for the old whom they attend with a patient, joyous and merciful charity, and whom they can turn by a wonderful sweetness of manner to desires for eternal life; finally, in homes for foundlings and for the illegitimate, in which they play a mother's part and cherish with motherly affection those who are bereft of their parents or have been abandoned by them and thus have neither mother nor father to nourish, fondle and hold them to their heart. These holy women undoubtedly have given service of the highest quality not only to the Catholic Church, to Christian education and to what are called the works of mercy, but also to civil society. And they are winning for themselves the imperishable crown which is one day to be theirs in heaven.

Nevertheless, as you well know, Venerable Brethren and Dear Chil-

dren, men's needs today, in what concerns Christianity, are so extensive and so varied that priests, members of religious institutes and dedicated virgins, seem now inadequate to the task of providing the complete remedy. Moreover, priests, religious men and virgins who have given themselves to God cannot make contact with every class of citizen. Not all paths are open to them, for many ignore them or escape their attention, and there are even some, alas, who despise them and withdraw themselves from them.

For this important reason, which was also a cause of deep sorrow, Our predecessors summoned the layfolk into the ranks of a peaceful militia called Catholic Action, with the wise intention that they should cooperate in the apostolate with the ecclesiastical hierarchy in such a way, of course, that what the hierarchy could not do in the prevailing circumstances, these Catholic men and women would generously carry out, working alongside the bishops and in entire obedience to them. It is indeed a great consolation to Us to consider what, in the course of time, even in the mission territories of the Church, these auxiliaries of bishops and priests, of every age and class and rank, have endured with zeal and good will, and what undertakings they have promoted so that all men may be inspired and attracted to the practice of Christian virtues.

Yet the field of their labor is still very extensive. Too many still need their shining example and the effort of their apostolate. On this point it is Our intention to speak again in the future at greater length and to more purpose, for We regard the matter as of the highest moment. Meanwhile We are fostering the sure hope that those who are playing an active part in the ranks of Catholic Action or in the many other devout associations which flourish in the Church, will continue with the utmost diligence to pursue this necessary work. The more extensive the needs of this present age of ours, the greater should be their efforts, care, industry and enterprise.

Let all be of the same mind, because, as they know well, united strength is more effective. Let them put aside their own personal theories whenever it is a question of the cause of the Catholic Church, for nothing is greater, nothing more important than that. And they are to do this, not only in doctrinal matters, but in what concerns ecclesiastical and Christian discipline which demands obedience from all. With closed ranks, and united always with the Catholic hierarchy and in obedience to them, let them advance to yet greater conquests. Let them spare

no labor and avoid no personal hardship to secure the triumph of the Church.

To be able to do so in the proper manner, let them make it their first duty—a point on which they are surely convinced—that they give themselves a careful formation in Christian doctrine and Christian virtue. Then only will they be able to impart to others what, by the help of divine grace, they have won for themselves. We particularly commend this to those passing out of their school days and growing towards maturity, whose eager enthusiasm is readily stirred to ideals, but in whom especially there must be prudence, control and due obedience to those in authority. To these most dear children, who are the rising hope of the Church and in whose salutary and enterprising work We have such confidence, We wish to make known Our deep gratitude and love.

To Those in Trouble and Affliction

But at the present time there seems to reach Us the sorrowing cry of those who, struggling in sickness of mind or body, are tormented with the sharpness of their pains, or are so involved in economic difficulties that they have no shelter fit for human habitation, nor can they obtain by their own toil the means of livelihood for themselves or their families. We are deeply moved as We listen to these cries. And to the sick, the weak, and the aged, We desire to impart that consolation which comes from above. Let these remember that we have here no abiding city but look for one that is to come (cf. *Heb.* 13:14). Let them recall that by the sufferings of this life which cleanse, upraise and ennable the mind, we can gain the eternal joy of heaven. Let them bring to mind that the Divine Redeemer Himself, to atone for and wipe away the stain of our sins, endured the Cross and on that account freely bore insults, tortures and the most cruel sufferings. Like Him, we all are called from the cross to the light, according to that counsel: "If anyone will come after me, let him deny himself and take up his cross daily, and follow me" (*Luke* 9:23); and he will have in heaven treasure which never fails (cf. *Luke* 12:33).

In addition, We desire—and We trust that this counsel of Ours will be gladly welcomed—that the sufferings of body and soul become not merely, as it were, steps by which the sufferers can climb to their eternal country, but that they also contribute very much to atonement for others' sins, to the return to the bosom of the Church of those who

have unhappily fallen away, and to the much desired triumph of the Christian name.

To Those in Grave Want

Those citizens who are less well endowed with the world's goods, and complain at their too difficult standard of life, should also know, first, that We feel no less grief at their lot. And this, not only because We have a father's desire that in social matters, justice, which is a Christian virtue, should rightly control and rule and shape the respective relations of the classes of citizens, but in particular because We feel the deepest grief that the enemies of the Church easily abuse the unjust conditions of the proletariat so as to lure them to their own side by false promises and specious errors.

We beseech those dear children of Ours to note that the Church is not opposed to them or to their rights but, like a loving mother, She protects them, and preaches and insists on the kind of teaching and rules in social matters which, if they were put into practice as they ought to be, would wipe out all manner of injustice and introduce the way to a better and fairer distribution of goods. (*Quadragesimo Anno*, A.A.S., vol. XXIII, 1931, pp. 196-198.)

At the same time, friendly joint planning and cooperation between the various ranks of citizens will be fostered so that all can not only be called, and really be, free citizens of the same society, but also, brothers of the same family. For the rest, if the advantages and conveniences which the wage-earner has obtained during recent times are calmly considered, it has to be admitted that they arise from the same action which Catholic men, following the precepts and repeated urging of Our wise predecessors, skillfully and efficiently introduced into the social field.

Those, then, who claim to be defending the rights of the proletariat already have in the Christian social teaching sure and correct norms which, if only they are put into practice under proper control, provide sufficiently for those rights. Consequently, they ought never to hand themselves over to the supporters of a doctrine condemned by the Church.

Indeed, those who lure them on by false promises, wherever they have control of the state, have no scruples in their actual attempt to deprive the souls of the citizens of those things which are the soul's highest goods—We mean the Christian Faith, Christian hope and the Christian commandments.

In addition, what men of the present age and civilization esteem above all else—true liberty, the true and proper dignity of the human person—those men either weaken or entirely suppress. And thus they endeavor to overthrow the very foundations of social and Christian culture. Those, therefore, who have a real desire to preserve the Christian name must entirely shun, as a very grave obligation in conscience, these false tenets which Our predecessors—and especially Pius XI and Pius XII of happy memory—condemned, and which We again condemn.

We are aware that not a few of Our children, because they are poor or nearly destitute, often make it a ground of complaint that the Christian social teaching has not yet been put into practice. Work in this field, then, must be done, with zeal and enterprise, not only by private citizens but particularly by those who hold public office in the state, so that Christian social doctrine which Our predecessors on several occasions clearly and wisely proposed and proclaimed, and which We Ourselves ratify, may as soon as possible—though by graded stages—be made really and thoroughly effective (Address of Pius XII to the members of the Italian Christian trade unions, March 11, 1945).

To Refugees and Emigrants

We feel no less anxiety for the lot of those who, from the need to seek a means of livelihood or because of the wretched conditions in their native countries or on account of religious persecution, have been forced to leave their own land. The difficulties and hardships these have to endure in consequence are numerous and considerable, for they have been brought from their father's home to distant lands, and often have to live, in crowded cities and amid the noise of factories, a life very different from that based on their ancestral customs, and sometimes, what is worse, gravely harmful and opposed to Christian virtue.

The not infrequent result of such circumstances is that many are led into grave danger and gradually stray from the sound religious practices which they had inherited. Further, since husbands are often separated from their wives and parents from their children, the bonds and relationships of home life are weakened, with damage to the family tie.

We therefore give Our fatherly support to the competent and zealous work of those priests who, out of love of Jesus Christ and in obedience to the instructions and wishes of the Apostolic See, becoming voluntary exiles, spare no pains to care for the spiritual and social good of these

children and, to the best of their power, protect their interests. They do this in order that these exiles may everywhere feel the charity of the Church as more present and effective, the more they are in need of its care and assistance.

Likewise, We have observed with very great pleasure and We value the praiseworthy efforts made by various nations with regard to this important matter, as also the plans and undertakings recently set in motion by the same nations so that this problem, which, indeed, is a serious one, may be brought as soon as possible to the desired solution.

It is Our confident hope that all these measures will contribute not only to the opening up of a wider and easier entrance to emigrants, but also to the happy restoration of the association of parents and children within the home. When this has been settled in due and proper order, it will surely be possible to protect effectively the good of these immigrants and all that concerns religion, sound morals and economic stability, and at the same time benefit the countries which welcome them.

To the Persecuted Church

While We exhort all Our children in Christ to avoid the deadly errors which can overthrow not only religion, but also human society, there come before Our mind the many venerable brethren in the episcopate and the beloved priests and faithful who have either been driven into exile or are held under restraint or in prisons, simply because they have refused to abandon the office of bishop or priest committed to them, and cut themselves off from the Catholic Faith.

We wish to give offense to none. Nay, We desire freely to pardon all and to beg this of God. But Our conception of Our holy office demands that We do all We can to protect the rights of Our brethren and children; that We persist in Our asking that the freedom of law, which is due to all, and also to the Church of God, be granted, as it ought, to everyone.

Those who support truth, justice and the advantage of each individual and each state, do not refuse liberty, do not put it in bonds, do not suppress it. They have no need of that way of acting. For this reason, a just state of prosperity among the members of a state can never be arrived at by violence, or by the crushing of their minds and hearts.

And We think the following principle, above all, must be maintained as certain. Namely, if the rights of God and religion have been ignored

or trampled upon, the very foundations of human society, sooner or later, collapse into ruin. This is in accordance with the wise comment of Our predecessor of immortal memory, Leo XIII, who said: "It follows that . . . if the supreme and eternal order of God, who commands or restrains, is repudiated, the force of the laws is shattered and all authority is weakened" (*Exeunte iam anno*, A.L., vol. VIII, 1888, p. 398). The following remark of Cicero agrees with that opinion: "Do you, the priests . . . show greater care in protecting the city with religion than with walls?" (De N.D. III, 40).

Pondering on these circumstances, We embrace in deep sorrow each one of those whose practice of religion is impeded and restricted within narrow limits, and who frequently are "suffering persecution for justice' sake" (*Matt.* 5:10) and for the kingdom of God.

We share in their sufferings, their difficulties and anguish of mind, and We pray suppliantly to God in heaven that for them the first light of better days may at long last shine forth.

This, in addition, is Our earnest desire: that in union with Us, all Our children throughout the world will do likewise, so that a great chorus of entreaty and prayer from every nation may rise towards the most merciful God, and win a plenteous showering of graces on these unfortunate members of the Mystical Body of Jesus Christ.

Concluding Exhortation

From Our beloved children We are asking not for prayers alone, but also for a renewal of Christian life which, more than the prayer of entreaty, can gain God's mercy for ourselves and our brethren.

We may again repeat the uplifting and beautiful words of the Apostle of the Gentiles: "All that rings true, all that commands reverence, all that makes for right, all that is pure, all that is lovely, all that is gracious in the telling; virtue and merit, wherever virtue and merit are found—let this be the argument of your thoughts" (*Phil.* 4:8). "Arm yourselves with the Lord Jesus Christ" (*Rom.* 13:14). That means: "You are God's chosen people, holy and well-beloved; the livery you wear must be tender compassion, kindness, humility, gentleness and patience . . . and to crown all this, charity; that is the bond which makes us perfect. So may the peace of Christ, the very condition of your calling as members of a single body, reign in your hearts" (*Col.* 3:12-15).

If anyone, therefore, to his misfortune, has wandered far from the Divine Redeemer because of sins committed, let him return—We entreat

him—to the One who is "the Way, the Truth, and the Life" (*John 14:6*).

If anyone, in matters of religion, is lukewarm, weak, remiss and negligent, let him rouse his faith, and by the grace of God, nourish, rekindle and strengthen his virtue. Finally, if anyone, by the gift of God, "is just, let him increase in justice; and he that is holy, let him become more holy" (*Apoc. 12:11*).

And since there are many in these days who need the counsel, the enlightening example and the assistance of us all, since they are in a state of misfortune and unhappiness, do you, every one, according to your ability and resources, take part in those "works of mercy" which are most pleasing to God.

If each one strives to persevere in all these, that sign will shine out with renewed brilliance in the Church which is recorded so wonderfully about the Christians in the Epistle to Diognetus:

They are in the flesh, but live not according to the flesh. They dwell on earth, but their proper city is in heaven. They observe the established laws, but they surpass the laws by their manner of life . . . they have no knowledge, and are blamed; they are put to death, and give life. They are beggars, and enrich many; they are in need of all things, and all things are theirs in abundance. They are disgraced, and in their shame they are glorified. Their reputation is torn to shreds, and witness is forthcoming of their goodness. They are rebuked, and they bless. They are treated with contempt, and they render reverence. When they do good, they are punished as evil men. When they are punished, they rejoice as if they are being given the gift of life. . . . To sum up in a word, the Christians are in the world what the soul is in the body (Funk, *Patres Apostolici*, I, 399-401; cf. Migne P.G., II, 1174-1175).

Among these lofty statements, many can be asserted with special reference of those who belong to "the Church of Silence," and for whom we are all particularly bound to make entreaty to God, as We recently recommended with earnestness to all the faithful when We spoke to them in the Basilica of St. Peter on Pentecost Sunday and on the feast of the Most Sacred Heart of Jesus.

We desire this renovation of Christian life, this virtue and holiness from you all, and We unceasingly implore this from God in Our prayers, and not only from those who remain steadfastly in the unity of the Church, but from those also who, out of love for the truth and from good will, are endeavoring to obtain it.

May the Apostolic Blessing which We impart with a heart full of a

father's love for each one of you, Venerable Brethren and Dear Children, be the occasion and token of heavenly graces.

From St. Peter's, Rome, June 29, Feast of the Holy Apostles, SS. Peter and Paul, in the year 1959, the first of Our Pontificate.

JOHN XXIII POPE

The Catholic Mind

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